

MISSIONARY HERALD.

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No. 1.

American Board of Commissioners for Foreign Missions.

For the convenience of the readers of the Missionary Herald who may not have ready access to the Annual Report, this number will be principally occupied with a brief view of the organization of the Board, and of its proceedings during the past year, together with the present condition of the missions under its care and their prospects.

ORGANIZATION AND OFFICERS OF THE BOARD.

The Board is composed of corporate members, who are elected under the act of incorporation, corresponding members, also elected, and honorary members, constituted such by the contribution at one time, of one hundred dollars, if laymen, and fifty dollars, if ministers.

Corporate Members;—

In Maine,	14
In New Hampshire,	3
In Vermont,	2
In Massachusetts,	18
In Connecticut,	7
In New York,	18
In New Jersey,	6
In Pennsylvania,	9
In District of Columbia,	1
In Virginia,	6
In North Carolina,	1
In South Carolina,	2
In Georgia,	3
In Tennessee,	2
In Ohio,	4
In Illinois,	1—87

Corresponding Members;—

In the United States,	6
In Foreign Parts,	14—20

Honorary Members;—

1,539

Total, 1,642

OFFICERS OF THE BOARD.

JOHN COTTON SMITH, LL. D., *President*;
STEPHEN VAN RENSSELAER, LL. D., *Vice President*;
CALVIN CHAPIN, D. D., *Recording Sec'y*;
CHARLES STODDARD, Esq., *Assistant Recording Secretary*.

SAMUEL HUBBARD, LL. D.,
WARREN FAY, D. D.,
HON. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.,

Prudential Committee;

Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG,
Secretaries for Correspondence;

HENRY HILL, Esq., *Treasurer*;
WILLIAM J. HUBBARD, Esq., } *Auditors.*
CHARLES SCUDDER, Esq., }

GENERAL AGENTS.

Rev. RICHARD C. HAND, at Concord, N. H., for Maine, New Hampshire, and Vermont.

Rev. HORATIO BARDWELL, at Oxford, Mass., for Massachusetts, Rhode-Island, and Connecticut.

Rev. CHAUNCEY EDDY, at Saratoga Springs, and Rev. FREDERIC E. CANNON, at Geneva, N. Y., for the State of New York.

Rev. DAVID MAGIE, at Elizabethtown, N. J., for New Jersey, Pennsylvania, Delaware, and Maryland.

Rev. HARVEY COE, at Hudson, Ohio, for the Western Reserve and Michigan Territory.

Rev. ARTEMAS BULLARD, at Cincinnati, Ohio, for the Western States.

Rev. JACOB D. MITCHELL, Richmond, Va., for Virginia, North Carolina, and District of Columbia.

_____ for South Carolina, Georgia, and East Tennessee.

ABRIDGMENT OF THE ANNUAL REPORT.

ONE corporate member of the Board, Rev. William Nevins, D. D., and one male and seven female assistant missionaries, have deceased during the past year.

DOMESTIC OPERATIONS.

AGENCIES.—The Rev. Mr. Bardwell, who has filled the agency for the southern district of New England with much acceptance for some years, made a communication to the Committee in March last, in which he expressed his belief that the churches in his agency, and their pastors, were prepared to sustain the cause of foreign missions without the constant labors of an agent. At the same time, he proposed to take the pastoral care of a church in the central part of the district, where he might still retain his agency, correspond with ministers, attend the annual meetings of auxiliary societies, and exercise a general supervision of the work in the churches among which he has been accustomed to travel for the promotion of that object. As it has ever been the purpose of the Committee to dispense with the labors of agents so soon as the state of missionary feeling and effort in the churches will permit; and as the churches in the southern district of New England, having been organized for this work more fully and at an earlier period, are probably better prepared to do their duty in it, without the labors of an agent, than any other body of churches connected with the Board, the Committee approved of Mr. Bardwell's plan, and consented to the proposed arrangement.

In the northern district of New England, the Rev. R. C. Hand has prosecuted the labors of his agency as heretofore. He states, in a late communication, that he has every where been kindly received by the churches; that in most cases they have cheerfully contributed a greater amount this year than the last; and that the spirit of inquiry as to the duty of personal consecration to the work of foreign missions, is aroused and extended among the churches, more than he has ever known it to be before.

In the State of New York, the Rev. Chauncey Eddy, general agent of the Board, and his associate, the Rev. F. E. Cannon, have pursued their work during the year with diligence and success. The amount paid into the treasury of the Board from that agency has been great-

er, by several thousand dollars, than in any former year.

It was stated in the last report, that the Rev. D. Magie had consented to act as the permanent agent of the Board in the field embracing the States of New Jersey, Pennsylvania, Delaware, and Maryland, retaining his pastoral charge and devoting three months in each year exclusively to the duties of his agency. Subsequently to the meeting of the Board, Mr. M. was able to give but a small portion of his time to the agency, and early in the spring he signified to the Committee his purpose to resign, expressing at the same time his readiness to let his name stand on the list of agents, and to do such service for the cause as he might find consistent with other duties, until a successor could be obtained.

Since that time the Committee have diligently sought a suitable person to fill that important agency.

At the annual meeting of the Central Board of Foreign Missions at Prince Edward co., Va., in October last, the Rev. J. D. Mitchell was elected corresponding secretary of that Board. Soon after, he was appointed general agent of this Board for the States of Virginia and North Carolina and the District of Columbia, in conformity with a provision in the constitution of the Central Board, by which it co-operates with the American Board of Commissioners for Foreign Missions. Mr. Mitchell has found much encouragement in the arduous duties of his office. As a pleasing illustration of the missionary feeling in that quarter, at the meeting just referred to, nearly three thousand dollars were contributed, in sums of fifty and one hundred dollars each, by a spontaneous and wholly unlooked for movement of individuals present at the meeting.

The Rev. Edwin Holt, who, at the date of the last Report, filled the office of secretary of the Southern Board of Foreign Missions, and general agent of this Board for South Carolina, Georgia, and East Tennessee, resigned these appointments in May last, having accepted a call to a pastoral charge. Though the post of secretary and agent has been va-

cant so many months, the amount of contributions from that Board during the year, has been twice as great as during both the previous years of its existence.

The Foreign Missionary Society of the Valley of the Mississippi has pursued its work during the year with zeal and success. Its secretary, who is also the general agent of the Board for that field, the Rev. A. Bullard, has been very successful in exciting an interest in foreign missions in the principal seminaries of learning of different grades, and for both sexes, throughout that wide region. In many of these institutions societies for inquiry on the subject of missions have been happily organized, and valuable missionary libraries have been obtained for them. During the last winter and spring, Mr. B. made an extensive tour through the south and southwest. Every where he was kindly received. In many places liberal contributions were made to the cause. The same increasing interest in the cause of missions, and readiness to contribute to its support, have been evinced in the synod of the Western Reserve, and in the Territory of Michigan, where the Rev. Harvey Coe has been associated with Mr. Bullard, and in Illinois and Missouri, where he has been aided by Rev. Mr. Kimball.

From all our agents, in every part of the country from which the resources of the Board are derived, we continue to receive assurances of the readiness of the churches to contribute far more to this cause than they have done. It will be seen from the sequel of this report, that the time has come when the soundness of these views, and the correctness of such anticipations, must be put to the test.

Our fellow laborers of the Board of Missions of the Reformed Dutch Church have co-operated with us during the year with greatly increased energy and zeal. They have furnished nine of the laborers who have gone out to the work, and have contributed almost nine thousand dollars to the treasury of the Board.

CANDIDATES.—The past year has given increasing evidence that there are in the churches, and especially among the young men preparing for the ministry, a rapidly augmenting number who have consecrated themselves to the Lord as missionaries to the heathen. The number now under appointment is nearly twice as great as it was at the last meeting of the Board; and information already obtained, warrants the belief that

many more will offer their services to the Board, during the ensuing year, than have in that which has just closed; unless, indeed, the failure of the churches to furnish the funds necessary to send out those already appointed, should discourage those who are looking forward with fond anticipations to the hour when they shall be prepared to say to the Committee, 'Here are we, send us.' Such a failure would be disastrous indeed. But, when the friends of this cause have so long mourned over the fewness of the laborers, and besought the Lord of the harvest that *He* would thrust them forth, can we believe there will be tedious and embarrassing delay in providing means to send out those whom the Lord has thrust forth, and who are waiting to go "far hence to the Gentiles."

PUBLICATIONS.—In diffusing information on the subject of missions, through the press, during the year, about 21,000 copies of the Missionary Herald have been put into circulation. Three thousand five hundred copies of the last Annual Report of the Board, together with the Annual Sermon, have been published. In addition to these, 20,000 copies of the Quarterly Papers, with engravings, and 30,000 of the Missionary Papers have been printed, and a much larger number of both widely distributed.

TREASURY.—The receipts of the Board during the year ending July 31st, from the ordinary sources of revenue, have amounted to \$176,232 15, exceeding those of the preceding year by \$12,891 96. It ought, however, to be remarked here, that the financial year which closed July 31, 1835, comprised but eleven months, so that in fact it cannot be said with propriety that there is any increase of the receipts of the Board during the year. The expenditures during the same period have amounted to \$210,407 54, exceeding those of the last year by more than \$47,000, and leaving a deficit against the treasury, including the debt of last year, of \$38,866 57. Where this large increase of expenditure has occurred, and whence it has arisen, will be distinctly seen in the sequel of this report.

For the printing and distribution of the Scriptures in foreign languages, under the direction of the missionaries of the Board, the treasurer has received the following appropriations from various societies:—

From the American Bible Society,	\$19,000
" Philadelphia Bible Society,	1,500
" Connecticut Bible Society,	1,000
	<hr/>
	\$21,500

And for the printing and distribution of tracts in like manner, the following sums have been received:—

From the American Tract Society, \$16,400

The whole amount received from societies is \$37,900; and the sum total expended by the Board for the propagation of the gospel during the past year is \$248,307 54.

Since the last Report, the Committee have dismissed at their own request from the service of the Board on account of health, changes in the missions, and other causes, three ordained missionaries, and four male and nine female assistant missionaries, in all sixteen. To these add one male and seven female assistant missionaries removed by death during the year, and it appears that twenty-four laborers who were in the service of the Board at the close of the last year, have since been withdrawn from it.

Within the same period, the Committee have appointed twenty-seven missionaries, of whom one is also a physician, three other physicians, and fifteen male and thirty-three married and unmarried female assistant missionaries; in all seventy-eight.

And they have sent out to the several fields of labor enumerated, the following persons, viz:—

Rev. Robert O. Dwight and wife,	} Tamul Mission.
Mrs. Catharine Winslow, wife of	
Rev. M. Winslow,	
Rev. William C. Jackson and wife,	Trebizond.
Rev. James I. Thompson,	} Syria.
Rev. John F. Lanneau,	
Rev. Henry Hebard, and	
Miss Betsey Tilden,	
Rev. Henry Spaulding and wife,	} N. A. Indians.
Doct. Benedict Satterlee and wife,	
Mr. Abner D. Jones and wife,	
Mrs. Whitman, wife of Dr. Whitman	
Mr. Grenville T. Sproat,	
Mr. William H. Gray,	
Mrs. Ely,	} Indian Archipelago.
Mrs. Allis,	
Mrs. Town,	
Miss L. G. Smith,	
Rev. Elihu Doty and wife,	
Rev. Jacob Ennis and wife,	
Rev. Albert Nevius and wife,	
Rev. William Youngblood and wife,	
Rev. Samuel P. Robbins and wife,	
Miss A. C. Condit,	
Rev. Joseph S. Travelli and wife,	} Singapore.
Rev. Matthew B. Hope,	
Doct. Stephen Tracy and wife,	
Doct. Daniel Ladd and wife, Cyprus.	
Rev. Nathan Benjamin and wife, Greece.	

Fifteen ordained missionaries, two physicians, three other male and twenty-two married and unmarried female assistant missionaries, in all forty-two.

And there are now under appointment, and most of them designated to their sta-

tions, to be sent out during the coming year, twenty-four missionaries, of whom one is a physician; three other physicians, fourteen male and twenty-three female assistant missionaries; in all sixty-four—a number twice as great as have ever been waiting to embark, at any previous meeting of the Board.*

Missions.

WEST AFRICA.

MISSION AT CAPE PALMAS.

FAIR HOPE.—John Leighton Wilson, *Missionary*, and wife.

(1 station, 1 missionary, and 1 female assistant missionary.)

Mr. and Mrs. Wilson enjoy good health. A boarding-school, which it is hoped may grow into a seminary for native teachers and preachers, has been commenced with fifteen boys and four girls. Mrs. Wilson has also opened a school. Common elementary schools, however, cannot be multiplied until native teachers are provided. The preaching of the gospel will of course be commenced as soon as the language of the natives is acquired. Mr. Wilson has made progress enough in it to prepare a small elementary school-book, which was printed at Monrovia during a visit made by himself and Mrs. Wilson in December.

For the purpose of introducing the gospel into the kingdom of the Ashantees, the greatest of the west African States, the Committee, at the suggestion of Mr. Wilson, have resolved upon sending a mission to Cape Coast Castle, with the leave of Providence, as soon as they can obtain suitable men for the purpose.

The late voyage of Doct. Hall up the Cavally river, which pours into the sea about fifteen or twenty miles eastward of Cape Palmas, has given increased interest to our present mission. He found that river navigable for fifty miles, into a mountainous and populous region of country.†

* Since the annual meeting of the Board some of the persons referred to above have been sent forth, and five other missionaries, three male assistant missionaries, and ten females have offered their services, and have been appointed on condition that the funds of the Board shall be such as to warrant their being sent forth.

† Rev. David White and his wife and Mr. B. V. R. James, a colored man, to act as printer, embarked for Cape Palmas October 31st, taking a printing press with them.

SOUTH AFRICA.

MARITIME MISSION AMONG THE ZOO-
LAHS.

Alden Grout and George Champion, *Missionaries*; Newton Adams, M. D., *Physician*; Mrs. Champion and Mrs. Adams.

(2 missionaries, 1 missionary physician, and 2 female assistant missionaries.)

The prospect of a successful entrance into the field to which these brethren had been destined, was at one time so dubious that some of their friends at the Cape were ready to believe that Providence directed their course into the interior; but they did not feel themselves at liberty to turn aside from the course prescribed for them without having first made the actual experiment of what could be done.

In December, having an opportunity to go to Port Natal in the Dove, a vessel which plies between Algoa Bay and that port, Messrs. Grout, Champion, and Adams determined on a visit to the country of Dingaan, leaving their wives under the kind care of their missionary friends at Bethelsdorp and Port Elizabeth. They reached Port Natal on the 20th, after a tedious struggle with currents and head winds, and remained in the country till the 5th of February. Their arrival was at the close of the rainy season; and the month of January, which they spent in travelling, is esteemed the hottest in the year. The country appears to be blessed with a salubrious climate.

A fortnight brought them to Dingaan, who gave them a hospitable reception, and treated them with much attention and respect. The chief consented to their coming into his country, but influenced by that jealousy and apprehension of white men which with too much reason is prevalent in South Africa, he proposed that at first they should build their house and make their home at Port Natal, until he had time to see the effect of a school they were at liberty to open at his place of residence.

It was determined to leave Mr. Champion behind, to take care of the wagon, etc., and that he might erect a house for their families and make other necessary arrangements at Port Natal, while the other two brethren returned for their families and effects.

At the latest date, which was March 22d, the brethren having made arrangements for sending their stores and heavier effects to Port Natal by water, were on

the point of commencing their journey in wagons to the field of their future labors.

INTERIOR MISSION AMONG THE ZOO-
LAHS.

Daniel Lindley, Alexander E. Wilson, M. D., and Henry J. Venable, *Missionaries*, and their wives.

(3 missionaries,—one a physician,—and 3 female assistant missionaries.)

These brethren reached Griqua Town on the 16th of May, fifty-eight days after leaving Cape Town. In the hospitable families of the two resident missionaries at this place, Messrs. Wright and Hughes, they remained five months, and then proceeded onward to Kuruman, another station of the London Missionary Society, 110 miles northward of Griqua Town. Our brethren were strongly advised by Messrs. Wright and Hughes to remain at Griqua Town till they had gained some acquaintance with the Sichuana, that they might not be wholly at the mercy of their interpreter, and might the sooner commence the direct, independent preaching of the gospel. While here, they prepared a small spelling-book of Sitebeli words, which they resolved to print at Kuruman in the form of cards.

Mosalekatsi's residence is about two degrees south of the tropic of Capricorn. The latest date from this mission is Feb. 28th. Messrs. Lindley and Venable were then on the point of commencing a journey to Mosalekatsi, to make themselves and their object known to him. Doct. Wilson and their wives would meanwhile remain at Kuruman. They expected to be four months on this tour, and confidently anticipating the presence of the Lord and Savior at whose command they were traversing those African wilds, they cherished no fears of an uncivil reception from the barbarian chief.

EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., *Missionary*, and wife.

ARGOS.—Elias Riggs, *Missionary*, and wife.

Nathan Benjamin, *Missionary*, and wife; on their way to the mission.

(2 stations, 3 missionaries, and 3 female assistant missionaries.)

Mr. and Mrs. Benjamin sailed from Boston, July 16th, destined either to Athens or Argos.

The prospects of substantial usefulness in this mission were perhaps never

more encouraging than they are now. We are not indeed permitted to rejoice in view of the presence of the Holy Spirit to convert and sanctify the hearts of men; but the means of that mental illumination, which prepares the way for his gracious agency and usually precedes it, were never so rapidly and extensively diffused among the Greek people, as they have been the past year. Mr. King alone distributed by sale and gratuitously, during the year 1835, 2,656 copies of the New Testament and parts of the Old, in modern Greek, and 25,896 school-books and religious tracts; and he could have disposed of many more had not his stock been exhausted. The schools of Greece, of which there are many, and the number is increasing, depend almost wholly on the presses of different missionary societies for their supply of books. Mr. Riggs has prepared a series of questions in modern Greek on Genesis, which will facilitate the study of that interesting and instructive portion of sacred history. He has also prepared a series of maps in Greek, illustrating the science of geography, which will be of great service to the schools.

The ecclesiastical government has issued a proclamation against the modern Greek version of the Old Testament from the original Hebrew. The Septuagint is declared to be the only version admissible in the eastern church. This of course does not affect the circulation of the modern version of the New Testament, nor has it in fact prevented the sale of many copies of the Pentateuch since that time. It will however make it difficult to introduce the Old Testament into the schools.

Mr. King continues his gymnasium, though on a somewhat reduced scale for want of funds to sustain it on his original plan. It is no doubt one of the best, if not the very best, of the higher institutions of learning in Greece.

The Greek audience to which Mr. King regularly preaches on the Sabbath, varies from fifteen to about forty persons.

The school for girls connected with the station at Argos, contains upwards of forty pupils, and in the summer of last year Mrs. Riggs commenced an infant school of about twenty-five small girls.

MISSION TO CONSTANTINOPLE.

William Goodell, H. G. O. Dwight, William G. Schaffler, and Henry A. Homes, *Missionaries*; Mrs. Goodell, Mrs. Dwight, and Mrs. Schaffler.

Assistants.—One Greek, two Armenians, and two Jews.

1 station, 4 missionaries, 3 female assistant missionaries, and 5 native assistants.)

The population of Constantinople and its suburbs is estimated at upwards of a million, whether we base the estimate upon the public register of houses, or upon the records of the capitation tax. The four prominent classes among the inhabitants are Turks, Armenians, Greeks, and Jews. The mission is designed to operate more or less upon all of these classes. The work of reform has been steadily advancing among the Armenians of Constantinople for three years past. The number who receive the scriptures as the only and sufficient guide in matters of faith and practice, is believed to be considerable already and to be increasing daily. What is more, there is a precious little company of disciples who have devoted themselves to the love and service of the Lord Jesus, and this company also is increasing. Some of these have been mentioned in a former Report. Hohannes and Senakerim continue to be faithful and efficient helpers. Among those more recently brought into the kingdom is an intelligent young priest. He has the charge of a school containing nearly four hundred boys, with a number of assistants.

It is remarkable that so many of the cases of hopeful conversion, through the blessing of God on the influence of the mission, are found among the clergy or the sons of the clergy. There are three or four priests, four sons of priests, and a grandson of a priest.

The High School or Seminary, established with principal reference to the Armenians, is regarded with much favor by the people. The Seminary was opened on the 27th of October, 1834, with three scholars, under the direction of Mr. Paspatis, a Greek young gentleman educated at Amherst college, Mass. The Seminary is in Pera, and is now under the general superintendence of Hohannes. In March it contained upwards of fifty scholars. The studies pursued, with the help of eight teachers, are the English, French, Italian, ancient Greek, Armenian and Turkish languages; grammar, composition, arithmetic, book-keeping, geography, astronomy, etc. etc. The Seminary has been furnished with a valuable apparatus, adding greatly to the attractiveness and value of the education there acquired. The object of this Seminary is the same with that of the similar institutions established by the Board in connection with other missions: to raise up natives of the country, whom

the grace of God shall qualify to be teachers of schools, preachers of the gospel, and efficient laborers in other departments of usefulness. Of the eight teachers, three are decidedly pious.

Besides the Seminary, the mission supports a grammar-school of twenty-seven scholars in Constantinople, and a Lancasterian girl's school of forty-six pupils in Pera. This latter school is for the Greeks.

Thirty Greek Lancasterian schools are now in operation in the city and its vicinity, the origin of all which may be ascribed to the mission. They are wholly in the hands of the Greeks. A year ago Mr. Goodell commenced a religious service at the house of a Greek gentleman, to be continued weekly. Mr. Goodell says the preaching in the Greek churches during the last winter was quite evangelical, to the surprise and encouragement of such of the Greeks as are sighing after a better state of things.

Nor has the spirit of religious inquiry among the Jews subsided. In spite of prisons and bastinadoes, thoughts about religion occupy the minds of some of them sufficiently to lead them to the most serious and appalling exposures to persecution.

In addition to a revised version of the Old Testament in Hebrew-Spanish, which was mentioned in the last Report, Mr. Schuaffler is preparing a lexicon in Hebrew and Hebrew-Spanish. He has commenced also a series of tracts in Hebrew-German. The psalms in Hebrew-Spanish were printing at a press belonging to an Armenian at Constantinople. On the 25th of December Mr. Schuaffler administered christian baptism to a Jew from Germany, who took the name of Hermann Marcussohn. This is the first Jewish convert to whom he has administered baptism.

The eight Lancasterian schools which were originally established among the Turkish soldiers, with the help of the mission, continue to prosper. They are supported and managed wholly by the Turks.

Two stated weekly meetings in the Turkish language, designed particularly for the young Armenian and Greek reformers, to whom this language is vernacular, are maintained by the mission.

Panayotes, a pious and valued Greek assistant, is employed under Mr. Goodell's direction, in revising the translation of the scriptures into Armeno-Turkish. The whole Bible will soon be in readiness for an edition at the expense of the American Bible Society. The version

will be conformed to the original languages. Panayotes has also recently translated into the Turkish language a very full geography of the Turkish empire, prepared by Mr. Dwight, which it is hoped will be introduced into the schools of the Sultan.

WESTERN ASIA.

MISSION TO ASIA MINOR.

SMYRNA.—Daniel Temple and John B. Adger, *Missionaries*; Homan Hallock, *Printer*; and their wives.

One native helper.

SCIO.—Samuel R. Houston, *Missionary*, and wife.

BROOSA.—Benjamin Schneider and Philander O.

Powers, *Missionaries*, and their wives.

Out-Stations.—Demir Tash and Ghemlik.

TREBIZOND.—Thomas P. Johnston and William C. Jackson, *Missionaries*, and their wives.

(4 stations, 2 out-stations, 7 missionaries, 1 printer, 8 female assistant missionaries, and 1 native assistant.)

SMYRNA.—Our book manufactory for the Asia Minor and European missions is at Smyrna, and during the past year the facilities for multiplying books have been greatly increased.

The books printed at the Smyrna press from July, 1835, to July of the present year, were as follows:

	Pages.	Copies.	Whole No. Pages.
Alphabetarian,	132	4,000	528,000
Epitome of the Acts,	60	2,000	120,000
Armeno-English Grammar,	112	500	56,000
Peter Parley's Geography,	108	3,000	324,000
Watts's Catechism,	12	2,000	24,000
Extracts from Old Testament,	96	2,000	192,000
Scriptural Teacher,	116	2,000	232,000
History of Greece,	136	2,000	272,000
Questions on the Pentateuch,	88	1,000	88,000
Life of David,	64	2,000	128,000
Life of Samuel, the Prophet,	24	2,000	48,000
Armenian Spelling-Book,	48	500	24,000
Alphabetarian,	120	4,000	480,000
		27,000	2,516,000

The issues from June 12th, 1835, to July 1st, 1836, were 26,670 copies. The whole number of copies of the Alphabetarian printed is 39,600.

Mr. Temple states in a letter dated March last, that, since the year 1832, seven scripture histories, averaging about forty pages each, and amounting to 48,000 copies, have been published in modern Greek, at the expense of the American Tract Society, and nearly all have been distributed.

The mission has a school for Greek boys, which contained nearly a hundred scholars in March, and two schools for

girls, which together had one hundred and fifty pupils.

Scio.—Although Mr. Houston has been tried by opposition, he has been graciously sustained, and there is reason to believe that the opposition has been overruled for more good than evil. He thought it best, however, at the respectful but earnest request of the civil authorities of the island, to relinquish for a season a small school he had opened for teaching the English language. He had previously established three Lancasterian schools in advantageous positions, which, though known to be supported wholly or in part by him, were not molested. A well educated and intelligent young physician, a native of Scio, has connected himself with Mr. Houston, and zealously aids him in his labors, while the mission is obviously gaining in the confidence of the people.

Broosa.—The general state and prospects of this station are much the same as they were last year. The Armenian school, mentioned in the last Report, was suppressed through the unfriendly influence of the vartabed or chief of the Armenian priests. Mr. Powers now resides in the Armenian quarter of the city, and Mr. Schneider among the Greeks. The former has many trials through the agency of the vartabed. Mr. Schneider has a bible-class of Greek scholars, which he conducts in the Turkish language. Up to the present year there had been 1,162 bibles and testaments and 1,552 school-books distributed since the commencement of the station in July, 1834, besides religious tracts.

No regular schools are now kept open at Broosa by the mission. Five Greek boys are studying the English language with Mr. Schneider, and fifteen Greek girls are attending to the rudiments of female education with Mrs. Schneider.

The out-station at Demir Tash had a Lancasterian school of one hundred and thirty scholars; and the one at Ghemlik had another similar school of forty pupils.

TREBIZOND.—Mr. Johnston has removed with his family to this station. The difficulties he experienced in securing a house on his former visit, suggested the propriety of applying to the Sultan for protection. A letter was very readily granted by the vizier ensuring to him the possession of his house, and directing the pasha of the province to pro-

tect him and any other Americans who should reside at Trebizond.

Mr. and Mrs. Jackson sailed from Boston in the brig Massachusetts, on the 3d of December.

MISSION TO SYRIA AND THE HOLY LAND.

BEYROOT.—Isaac Bird, Eli Smith, William M. Thomson, and Story Hebard, *Missionaries*: Mrs. Bird, Mrs. Smith, and Mrs. Thomson. Mrs. Dodge and Miss Rebecca W. Williams, *Teachers*. Tannous El Haddad, *Native Catechist*.

JERUSALEM.—George B. Whiting and John F. Lanneau, *Missionaries*; and Mrs. Whiting.

CYPRUS.—(Connected with the Syrian mission.) Lorenzo W. Pease and James L. Thompson, *Missionaries*; and Mrs. Pease.

On the way to Syria.—Miss Betsey Tilden, *Teacher*.

On the way to Cyprus.—Daniel Ladd, *Missionary*, and wife.

(3 stations, 9 missionaries, 9 female assistant missionaries, and 1 native helper.)

Messrs. Thompson, Lanneau, and Hebard reached Beyroot on the 14th of May.

This accession to the mission furnishes an associate for Mr. Whiting at Jerusalem, and may perhaps lead also to the commencement of a new station.

Mount Lebanon has been subdued by the pasha of Egypt without bloodshed. Almost every change in that part of the world opens the door still wider for missionary efforts. Lebanon is completely open. Missionaries can go where they please. The Druze population, in particular, have been rendered accessible to the truth. They are frequently seen at the chapel of the mission. Mr. Bird preached every Sabbath to a small congregation of them, during his residence at Aaleih, on Mount Lebanon in the summer of last year. The people of Aaleih entreated that a school might be opened in their village, and a similar request was received from a village in the neighborhood. Mrs. Dodge did in fact collect a very interesting school of girls, chiefly Druzes, in Aaleih.

The following table will exhibit the state of the schools in July 1835.

	Readers in the Scriptures.	Readers in small books.	Girls.	Total.
Five schools,	82	103	28	195
Mrs. Smith's school for girls,		25	25	25
Mrs. Dodge's school for girls on } Lebanon,		14	14	14
Greek school,	13	17		30
Arab school at Tripoli,	19	16		35
English Arab school,—study } English and geography,				12
Total,	114	175	67	311

Mrs. Smith had fifty scholars during the previous six months. There were upwards of fifty writers in the schools. The mission was about commencing two schools for Druzes on Mount Lebanon.

A seminary or high school was commenced some months since. The course of study will embrace, the Arabic language, the English language, geography and astronomy, civil and ecclesiastical history with chronology, mathematics, rhetoric, natural and moral philosophy, composition and translation, the bible and natural theology, and sacred music. In all these departments, there is a great and in some an entire deficiency of books. The seminary and the press, however, with the divine blessing upon the labors of the mission, will gradually supply the demand. To the seminary also, under God, must we look for native assistants to send out among the villages in the mountains and elsewhere.

The printing establishment is now brought before the Committee for enlargement. This, and the press of the Church Missionary Society at Malta, and the press of the British and Foreign Bible Society in London, are the only ones employed in printing evangelical or elementary school-books in Arabic, a language spoken probably by more than thirty millions of people. At the same time, suitable elementary books can be found in none of the departments of education, and nearly all are needed at once, as well as books of christian doctrine and devotion.

At Jerusalem Mr. Whiting has found much encouragement to distribute books and tracts among the numerous pilgrims who annually and from all quarters visit the holy city. The greater part were sold. A little more than a year ago, having succeeded in procuring a teacher, he opened a school. At the same time a few Moslem girls were sent by their parents to Mrs. Whiting to be taught to read and sew.

A deeply interesting case occurred among the Druzes, in the early part of the present year. The Druzes are by profession Mohammedans, and are recognized as such by the laws of the country, and according to law the penalty is death for renouncing the Moslem faith. A Druze declared himself a convert to the christian religion through the labors of our brethren at Beyroot, and openly and boldly professed himself a Christian. He was seized and imprisoned by the governor of Beyroot, but remained firm in the purpose to die rather than deny the Lord Jesus. He was observed to

spend much time in prayer. Meanwhile his case was made known to an officer next in authority to Ibrahim Pasha, who visited Beyroot about that time, and the man was at length ordered to go free, on the ground that the Druzes by precedent might change their religion and remain harmless. The result of this decision may be very auspicious among that people.

CYPRUS.—Mr. and Mrs. Ladd sailed from Boston, July 16th, designated to Cyprus, on condition that a salubrious and otherwise eligible place is found on the island for a missionary station.

When Messrs. Thomson and Pease explored this island in January, 1835, the prelate at Nicosia had already established a Lancasterian school, containing about sixty boys, furnished with books from the mission presses, and was earnest and apparently sincere in requesting them to establish schools throughout the island. He also expressed his approbation of the plan of a central high school for educating teachers. They estimate the number of Greek Christians on the island at about 70,000, and there does not appear to be any serious obstacle in the way of distributing the scriptures and diffusing the knowledge of the gospel among them, except the insalubrious nature of the climate and the small number of missionaries at command. It was thought, however, that Laphthos, a large village on the northwestern shore, two days ride from Larnaca, within and around which are about 15,000 souls, might prove to be a healthy place of residence.

Mr. Pease left Beyroot with his family on the 11th of October, and landed at Larnaca on the 15th. There he found a flourishing school of more than fifty scholars under the direction of Mr. Pierides, a well-informed Greek gentleman, familiar with the English language.

MISSION TO THE NESTORIANS OF PERSIA.

OORMIAH.—Justin Perkins, *Missionary*; Asahel Grant, M. D., *Physician*; and their wives.

(1 station, 1 missionary, 1 physician, and 2 female assistant missionaries.)

The last Report left Mr. Perkins diligently studying the Syriac language at Tabreez, with the aid of a Nestorian bishop and priest. Doct. and Mrs. Grant were then on their way to Persia.

About the middle of November, Messrs. Perkins and Grant and their families left Tabreez for Oormiah. They entered the city on the 20th, amid a drenching storm

of rain, which however relieved them from that troublesome crowd of curious spectators they would otherwise have been subjected to. Their coming was every where greeted by the Nestorians with cordiality. On entering Galavan on the 19th, the village of the bishop Mar Yohanna, who had resided with Mr. Perkins, the bishop and nearly all the men came out to meet him, with the oft-repeated cry of "welcome, welcome, welcome." The bishop accompanied them next day to the city, about thirty miles distant. They found their house situated in the most desirable part of the city, and the surrounding country one of the most charming in the world.

Oormiah is said to be a favorite place of residence with the Persian nobility, on account of the superior healthfulness of its climate. The fact that Doct. Grant was a physician was highly gratifying to them, and the Persian governor sent immediately to welcome both him and Mr. Perkins to the place. Hundreds of patients, of all classes, immediately began to throng his house waiting to be healed.

Wherever the brethren went, they were cordially saluted by the people, priests, and bishops. A school was projected for educating teachers, to be taught on the Lancasterian plan, in one of their houses. Board was to be furnished gratuitously to one scholar from each of the thirty principal Nestorian villages in the province, at the expense of about twenty dollars a year, with the expectation that these scholars would one day become qualified to act as teachers for their native villages. The whole number of Nestorian villages is nearly a hundred.

The efforts of the mission, however, are greatly embarrassed for want of a press. They request a press and printer, with two more clerical laborers, without delay. One clerical missionary has been obtained, and expects to embark in the ensuing winter.

It is a singular fact that Doct. Grant has been obliged to teach a Mohammedan school, during a small part of each day, in order to quiet the minds of the Mussulmans, who were disposed to look with jealousy on these new favors conferred upon their despised christian subjects, and resentfully inquired, Are we to be passed by?

It is possible that this jealousy of the Mohammedans may yet interpose serious obstacles to the success of the mission. Nor can it be expected that the Nestorians themselves will long continue to regard the mission with such marked

and general favor. Human nature is the same there as every where else. The spiritual nature and requisitions of the gospel, when perceived, will not be pleasing to all; and besides, far more is anticipated by the people from the mission, than can possibly be realized. Yet that here is an opening for usefulness of extraordinary promise, can be doubted by no one.

MISSION TO THE MOHAMMEDANS OF PERSIA.

James L. Merrick, *Missionary.*

It has been already stated that Mr. Merrick accompanied Doct. and Mrs. Grant in their journey from Constantinople to Tabreez, and arrived at the latter place on the 15th of October. There he remained through the winter, in the study of the Persian language. In April he was expecting to visit Oormiah, and then to accompany some German missionaries to Ispahan, which from the first he has regarded as the central point of his mission and his home. The Committee have sent conditional instructions to a missionary, already in western Asia, to join Mr. Merrick in Persia during the present season. It still seems important to find a well educated physician, of sound judgment and devoted piety, to send into this field.

SOUTHERN ASIA.

MISSION TO THE RAJPOOTS.

This mission has been contemplated for some time. It is now in a way to be soon attempted, and in obedience, as the Committee humbly trust, to the indications of Providence. A missionary has been designated to this field, and only waits till another of suitable qualifications can be obtained to accompany him. The seat of the mission will be at Ajmere, about three hundred and fifty miles from the head of the gulf of Cambay, going by way of Ahmedabad and Oodipoor.

MISSION TO THE MAHRATTAS.

BOMBAY.—Cyrus Stone, Sendol B. Mangor, and Henry Ballantine, *Missionaries*; Elijah A. Webster, *Printer*; George W. Hubbard, *Superintendent of Schools for Boys*; and their wives, Miss Cynthia Farrar, *Superintendent of Female Schools*. Mrs. Sampson, widow of William C. Sampson.

A. F. Fonseca and Sewajee, *Native Assistants*.

AHMEDNUGGER.—D. O. Allen and George W. Boggs, *Missionaries*; Amos Abbott, *Superintendent of Schools*; Mrs. Boggs and Mrs. Abbott. Dajeeba, *Native Assistant*.

MALCOLM PAITH, on Mahaburlishwur Hills, (temporary station).—Allen Graves, *Missionary*, and wife. Miss Orphar Graves, *Teacher*.

William Ramsey and Hollis Read, *Missionaries*, and Mrs. Read, on a visit to this country.

(3 stations, 8 missionaries, 2 teachers, 1 printer, 12 female assistant missionaries, and 3 native assistants.)

Messrs. Ballantine and Webster arrived at Bombay on the 11th of October. Mr. Sampson had embarked two or three days before on a voyage, which it was hoped might arrest the progress of consumption, to which he was constitutionally prone. At Aleppie he was found too ill to proceed further. The Committee have since heard of his death, which took place at Aleppie. His disease, it should be remembered, is not one which is chargeable to the climate.

In December last Mr. Stone, after having resided seven years in Bombay, found it necessary for his health to take a voyage to Ceylon.

With the advice of physicians, Mr. and Mrs. Read, owing to the protracted ill health of the latter, sailed from Bombay, March 18th, 1835. They reached this country November 14th, coming by way of Liverpool. Mr. Read has been employed since his arrival in this country in the service of the Board.

The *preaching of the word*, in season and out of season, is of course continued. In consequence of the departure of Mr. Read, Mr. Allen has spent much time at Ahmednuggur. He has been accustomed to preach every Sabbath afternoon in a particular district of the city. The house at such times was often crowded, and the people heard with more and more attention. With increasing knowledge of the gospel, however, there was increasing opposition. But we have no ground for fear or hesitation. All that missionaries of every nation really need to give success to their labors throughout the wide range of British dominion in Asia, is an outpouring of the Holy Spirit on the people among whom they have gone preaching the gospel.

Mr. Allen has performed a number of *preaching tours*, in which he distributed many hundred copies of parts of the scriptures and of religious tracts. In the months of July, August, and September, 1834, he went as far as Jalna, a town containing about 75,000 inhabitants, 120 miles northeast of Ahmednuggur, and in the dominions of the Nizam of Hyderabad. At Jalna Mr. Allen found a native christian society, of forty-five or fifty members, without any pastor. A part of

these had come from Madras, and they, becoming known to each other, and associating together, and being actuated by the spirit of Christ, had drawn others into their little fraternity. The fact is one of extraordinary interest, as no missionary had resided at Jalna. It shows that the good seed we are sowing in India is not and will not be lost. Mr. Allen preached to them, performed several baptisms, and administered the Lord's supper.

EDUCATION.—The attention of the mission is turned more than formerly to the importance of training native helpers. For a year or two past, circumstances have combined to concentrate our operations in Bombay, rather than in the Deccan. To counteract these and enable the Committee to carry out their plans, a considerable reinforcement is needed. Our printing establishment must be in Bombay, but our seminary, as soon as the Head of the church shall give us one, must be in the interior. The great hindrance to the success of an enterprise of this kind is caste, which makes it almost impossible, until the bands have become loosened, to obtain boarding scholars of sufficient promise. The mission, however, seems likely to be successful in collecting scholars for a female boarding-school at Bombay, under the superintendence of Miss Farrar. The pupils of this school will be separated as far as possible from the influence of surrounding heathenism. It is supposed that a girl may be boarded for a year for about twenty dollars. Mr. and Mrs. Graves collected a school of forty girls at Satarah, which was taught by Mrs. and Miss Graves.

At the close of the year 1835 there were in Bombay and the vicinity thirty schools; at Ahmednuggur nine; and at Malcolm Paith one; in all forty, containing 1,620 pupils.

Nearly all the schools at Ahmednuggur were established by Mr. Abbott in the space of a month. There were urgent requests for more from neighboring villages, but he had established as many as he could superintend. One of the schools at Bombay was for teaching the English language, and contained fifty pupils. Another of the same kind existed for a time at Mahim. Mrs. Munger, Mrs. Stone, and Mrs. Hubbard have each a small school of girls under their care. That of Mrs. Stone contained eight Parsees, or Persians, still retaining the fire-worship of pagan Persia.

THE PRESS.—The last Report brought down the history of the press to November 15, 1834. The printing in Mahratta during the remainder of that year was as follows:—

	Copies.	Pages.	Whole No. Pages.
<i>For Bombay Bible Society:</i>			
Gospel of Mark, lithographed in the Modh character,	2,000	89	164,009
Gospel of Mark, printed,	8,000	56	448,000
<i>For American Tract Society:</i>			
History of our Savior,	1,800	216	378,800
Total,	11,800	354	990,800

Making the amount of Mahratta printing in the year 1834 to be 2,327,800 pages.

Mahratta printing in the year 1835:—

	Copies.	Pages.	Whole No. Pages.
<i>For the Mission:</i>			
First Book for Children,	2,000	16	22,000
Mahratta Catechism,	3,000	24	72,000
Barakhudya,	2,000	26	52,000
Mahratta Mission Regulations,	50	9	450
Mahratta Hymns,	2,000	32	64,000
Experience of Babajee,	2,000	22	44,000
Way of Salvation,	2,000	14	28,000
Mahratta School Regulations,	100	2	200
<i>For American Bible Society:</i>			
Romans and Corinthians,	1,000	108	108,000
<i>For Bombay Bible Society:</i>			
Romans and Corinthians,	1,000	108	108,000
Luks,	2,000	88	176,000
John,	2,000	66	132,000
Acts of the Apostles,	8,000	83	664,000
<i>For American Tract Society:</i>			
Henry and his Bearer,	3,000	32	96,000
<i>For Rev. John Wilson:</i>			
Scripture Narratives,	2,000	52	104,000
Total,	32,150	682	1,680,650

Making the whole Mahratta printing from the beginning, 18,508,450 pages, generally 8vo. Five tracts were also printed during the year for the Bombay Tract Society, in the Portuguese language, averaging thirty-three pages each, and amounting to 182,000 pages in all; and 28,750 copies in English, averaging seventy-three pages each.

Thirteen publications in the Mahratta, by the mission of the Board, have been sanctioned by the American Tract Society.

It is found that with the present limited number and numerous vocations of the mission, the judicious distribution of the scriptures and religious tracts must unavoidably go on much slower than the patrons of bible and tract societies, and every friend of man will desire.

CHURCHES.—The mission church at Bombay contains thirteen native mem-

bers, and that at Ahmednuggur eight, making twenty-one in all. It would seem that one member had been admitted at the latter station. At Bombay there have been four admissions. Three were converts from Hindooism, and the fourth was a native Roman Catholic, a young man of much promise.

MISSION TO SOUTHERN INDIA.

MADURA.—William Todd, James Read Eckard, Alanson C. Hall, and J. J. Lawrence, *Missionaries*; Mrs. Eckard and Mrs. Lawrence.

Francis Ashbury, Edward Warren, 1st, and Edward Warren, 2d, *Native Helpers*.

(1 station, 4 missionaries, 2 female assistant missionaries, and 3 native helpers.)

Early in the last year, Messrs. Eckard and Hoisington, with the approbation of their respective missions, made an exchange of labors, and Mr. Eckard removed to Madura. The brethren at Madura having earnestly requested two more helpers, Messrs. Hall and Lawrence left Jaffna early in October, with their wives and effects, accompanied by Mr. Poor and Mr. Todd, and in twelve days completed their journey. Mr. Poor expected to spend three months in missionary labors at Madura. The arrival of this reinforcement excited great attention among the inhabitants, which was increased by the books brought from Ceylon, and by the preaching of Mr. Poor. Their houses were visited by crowds. This excitement of curiosity on the part of the people, gave rise to another of fear and of hate among the brahmins and others, and at length to decided opposition, which led to some modifications, that were perhaps salutary, in the plans of the mission.

On the 11th of September Mrs. Todd, and on the 2d of January Mrs. Hall were removed by death. Both of these devoted females departed in great peace of mind, rejoicing that they had gone to India on such an errand of mercy.

In February of the present year, there were four schools within the city, containing 133 scholars, and ten schools in the adjacent villages, containing 270. Besides these, there was an English school, under the superintendence of Mr. Todd, in which were sixty scholars. The whole number in the schools is 463.

The Committee have been so much impressed with the importance of strengthening this mission at an early period of its existence, that they have given appointments to six missionaries and a physician, with the expectation

that they will embark, with their wives, during the present autumn.

MISSION TO CEYLON.

TILLIPALLY.—Benjamin C. Meigs, *Missionary*, and wife.

John Adams, Daniel Comfort, Charles Hodge, Joseph Champlain, and Moses Stuart, *Native Helpers*.
Vasavelan, (out-station.)—N. W. Taylor, *Native Helper*.

Valverty, (out-station.)—Jordan Lodge, *Native Catechist*; Samuel Farrar, *Native Helper*.

Achoovaly, (out-station.)—Chinnatambay, *Native Helper*.

BATTICOTTA.—Daniel Poor, D. D. and Henry R. Hoisington, *Missionaries*; Nathan Ward, M. D., *Physician*; and their wives.

Nathaniel Niles, *Native Preacher and Principal Assistant*. The names of *Native Teachers in the Seminary* are given elsewhere.

Caradive, (out-station.)—A. Lovel, and C. Mann, *Native Catechists*.

Moolai, (out-station.)—A. Backus and Caleb, *Native Catechists*.

Valany, (out-station.)—E. Porter, *Native Catechist*.
Shangany, (out-station.)—Sangarapully, *Native Helper*.

ODOOVILLE.—Levi Spaulding and Samuel Hutchings, *Missionaries*, and their wives.

Seven *Native Helpers*; R. W. Bailey, *Teacher of Female School*. (Names of the others not reported.)

PANDITERIPO.—Under the care of Mr. Poor, assisted by his associates at Batticotta.

Three *Native Helpers*.

MANEPY.—Under the pastoral care of Mr. Hutchings.

E. S. Minor, *Printer*, and wife. Five *Native Helpers*.

CHAVAGACHERRY.—John Scudder, M. D., *Missionary*, and wife.

Charles A. Goodrich, *Native Preacher*; T. W. Coe, W. Morrison, J. Cheesman, Joseph, John, J. P. Brittain, and Livingston, *Native Helpers*.

Navetchooly, Cutchay, and Eluthumuttual, (out-stations.)

VARANY.—George H. Aphorpe, *Missionary*, and wife.

Tamban, John Lawrence, and A. Henry, *Native Helpers*.

John M. S. Perry, *Missionary*, and wife, and Mrs. Woodward; stations not reported.

Miron Winslow and Robert O. Dwight, *Missionaries*, and their wives; on their way to Ceylon. Intelligence has been received of their arrival at Madras on the 21st of March.

(7 stations, 10 out-stations, 10 missionaries, 1 physician, 1 printer, 12 female assistant missionaries, 2 licensed native preachers, and 51 native helpers.)

EDUCATION.—The following table is compiled from a statistical report of the mission forwarded at the close of the year 1835.

	Free Schools.	Boys.	Girls.	Preparatory School.	Totals.
Tillipally,	30	1500	156		1656
Batticotta,	29	1005	157	37	1199
Oodooville,	15	340	137		457
Panditeripo,	14	448	58		506
Manepy,	18	402	279		681
Chavagacherry,	32	862	227		1091
Varany,	7	175	15		200
Total,	145	4732	1029	37	5790

The infant school at Batticotta, established by Mrs. Eckard, and now under the superintendence of Mrs. Ward, aided by two seminarists, contained 120 boys at the date of the latest general letter. The out-station at Valverty had five schools and 380 scholars; the one at Moolai, six schools and 255 scholars; that on the island of Caradive, seven schools and 275 scholars; etc. etc. There are several preparatory schools, from which pupils are received into the seminary, at Batticotta, Oodooville, Manepy, and Chavagacherry. Ten of the lads in the school at Batticotta are boarding scholars. At three other preparatory schools the children reside with their parents.

Nine out-stations are reported. By these is meant posts that are occupied by native helpers at some distance from the stations where the missionaries reside.

The seminary is now completely organized, with directors, constitution, and bye-laws. At the close of the year 1835, the instructors were as follows:

Rev. Daniel Poor, Principal and Instructor in Astronomy and some of the higher branches of Mathematics.

Rev. Henry R. Hoisington, Instructor in the English language.

Nathan Ward, M. D., Instructor in Natural Philosophy and Medicine.

P. Nicholas, H. Martyn, E. Warren, J. P. Hasselton, and W. Volk, Superintendents and Teachers of Classes in the Seminary.

G. Dashiell, Teacher of Sanscrit, native Arithmetic, and Astronomy.

Santookam and Aseervatham, Teachers in Tamul.

S. J. Ropes, Medical Assistant.

H. K. White, Teacher of Preparatory School.

The seminary then contained 148 members, not including the thirty-seven scholars in the preparatory school. There are five classes. It is the design of the mission to have six classes, making the collegiate term six years. The prospects of the institution were never more encouraging, nor were there ever more cheering indications of divine favor, than there are at present.

The female central boarding-school at Oodooville prospers as heretofore.

THE PRESS.—The printing establishment is now furnished with three presses, and with a complete bindery and tools for wood engraving. It is in contemplation to provide a type foundry for the Tamul language. The printing in Tamul from March 1, 1834, to the end of the year 1835, was as follows:

	Pages.	Copies.	Whole No. Pages.
Twenty-five tracts,	312	242,000	2,560,000
Almanac,	68	1,000	68,000
Catechism,	24	450	10,800
Notices and Invitation,	12	700	8,400
First Lessons, (English and Tamul,)	64	3,000	192,000
Picture Reading Book,	56	1,500	84,000
Almanac,	50	4,000	200,000
Cards,	12	4,000	48,000
Spelling and Reading Book, Tamul and English Prayers (for Wesleyan missions,)	12	6,000	72,000
Reading Book for Schools,	36	1,500	54,000
Spelling Book,	16	4,000	64,000
Definitions,	48	10,000	480,000
Reading Book, (2d edition,)	84	6,000	504,000
	64	6,000	384,000
Total,	858	290,150	4,729,200

The printing during the year 1835, was 3,383,500 pages. The whole amount from the beginning was 5,837,600 pages.

The demand for school-books is very urgent. The mission design to commence immediately the printing of portions of the Holy Scriptures. About thirty of the tracts in the Tamul language have the sanction of the American Tract Society, and are printed at the expense of that institution.

Twenty native laborers are employed in the printing establishment, about half of whom are members of the church. A native workman does about half as much work in a day as is customary for men in printing-offices in this country.

STATE OF RELIGION.—During the year 1835, seventy-seven natives and a daughter of Mr. Meigs were received into the several mission churches, chiefly as the result of the gracious visitation from on high described in the last Report. In March forty-eight were received at one time. This interesting scene was at Batticotta. The excommunications from the churches during the year were seven, and four were suspended from communion. The whole number of native members is 261.

Protracted meetings were held at all the stations successively in the early part of the year, and with cheering evidence of the divine presence. The gracious work was confined chiefly to the rising generation. Several hundred of the children in the native free schools were so far under the impression of divine truth, as to be constrained to call upon God, in the name of the only deliverer from the wrath to come.

The native evangelical society supports three catechists, viz. Francis Asbury, at Madura, Jordan Lodge, at Valverty, and Alexander Lovell, at Caradive.

EASTERN ASIA.

MISSION TO SIAM.

BANKOK.—Charles Robinson and Stephen Johnson, *Missionaries*; Dan B. Bradley, M. D., *Physician*; and their wives.

(1 station, 2 missionaries, 1 physician, and 3 female assistant missionaries.)

The city of Bankok it supposed to contain half a million of inhabitants, of whom about 400,000 are Chinese. Messrs. Gutzlaff and Tomlin were the first to commence christian efforts in Siam, which they did in August, 1828. Messrs. Abeel and Tomlin spent some time at Bankok in 1831, and again Mr. Abeel in 1832. Messrs. Robinson and Johnson, with their wives, arrived July 23, 1834, and Doct. and Mrs. Bradley on the 18th of July, 1835. Doct. B. carried a press and Siamese type from Singapore. Another press and whatever else is necessary to complete an establishment for printing on a moderate scale, has since been forwarded from the United States. The Committee are looking for a printer. Tracts are sought with great eagerness, but experience has shown the inexpediency of promiscuous distribution. Little difficulty is found in gathering schools among the Chinese, and Mr. Johnson had one under his care. Among the Siamese this is not so easy, as the boys are usually sent to the *wats*, or temples, for education, and the girls are not thought to need education.

The multitudes daily resorting to Doct. Bradley for medical treatment awakened the jealousy of inferior officers of government, and occasioned an order for the removal of our brethren from the Chinese quarter. In October, the eldest son of the Prah Klang, or prime minister for foreign affairs, sought Doct. Bradley's acquaintance, and in November, the prince invited Mr. and Mrs. Johnson to accompany him to Chantaboon, a place about 160 miles down the coast, near the frontier of Cambodia. His object was to have them reside in his family, and teach himself and wife and children the English language, while at the same time they were to have liberty to distribute tracts among the Chinese. Doct. Bradley being ill, was also offered a free passage by the generous nobleman. Chantaboon presented a surprising change to them in the face of the country, being mountainous, rugged, and apparently favorable to health. The providential developments occasioned by this visit to Chantaboon are in no ordinary degree encouraging, and have greatly strength-

ened the desire of the Committee to send more missionaries into that field.

MISSION TO CHINA.

CANTON.—Elijah C. Bridgman, Edwin Stevens, and Peter Parker, M. D., *Missionaries*; and S. Wells Williams, *Printer*.

David Abeel. *Missionary*, on a visit to the United States.

(1 station, 4 missionaries, and 1 printer.)

Referring to the tour up the Min river, (see pp. 76—80 of last volume), "This," says Mr. Stevens, "in addition to all other facts, has quite convinced me that it is not practicable to travel into the interior of China. There is nothing to countenance a contrary opinion, but the success of Messrs. Gutzlaff and Gordon's late excursion to the Anko tea hills. But respecting this it should be said, that it is one of the least populous parts of the country, and the route led them near to few towns; that they were thereby enabled to avoid any notice from the officers, not seeing even one buttoned man during their absence; and that the whole distance was not more than thirty or forty miles. And this is the only instance of successful attempt of the kind. To think, in all ordinary cases, of proceeding far without attracting notice, and to hope to extricate one's self from the officers, when once notice is taken, without resort to force, it seems to me cannot be expected."

An important voyage was performed last year, illustrating the manner of doing good to China, to which Providence especially calls the attention of the churches at present. This was made by Mr. Medhurst, of the London Missionary Society, and Mr. Stevens. Including Mr. Medhurst and Mr. Stevens, there were in all only eighteen persons on board the vessel. A few bags of rice were taken on board, in furtherance of the object of the voyage, to be sold or not, as should seem best. The cargo was about 20,000 volumes of books of various sizes, comprehending some copies of the Scriptures, Medhurst's *Harmony of the Gospels*, *Theology*, *Commentary on the Ten Commandments*, the *Life of Christ*, and a variety of other publications. A brief but interesting account of this voyage, from the journal of Mr. Stevens, is given in the *Missionary Herald* for June, pp. 197—202. Totally unarmed, and often far beyond sight of their vessel, these two missionaries had safely visited a great number of towns and villages, and distributed thousands of christian books. In Shantung, where they were

received with most reserve by the people, they distributed about 1,000 volumes, of 100 pages each, in two days. Nearly 4,000 volumes were left in that province. In the great commercial city of Shanghai, on the river Woosung, they soon distributed 1,000 books. Generally when in their vessel they were attended by the war-boats, and when on land by officers, who gave them no small annoyance, though they made no determined opposition. The mass of the people almost uniformly manifested much curiosity, treated them kindly, and eagerly received their books.

In consequence of the voyage up the Min, and the tracts then distributed, the governor of Fuhkeen forwarded a series of complaints to the emperor. An order was accordingly issued to seize and punish the 'traitorous natives,' who were engaged in teaching foreigners the language, printing barbarian books, and acting as agents in prosecuting this object. At the same time the 'English barbarians' were threatened with a loss of their commercial privileges, if they indulged their own desires and continued to make voyages along the coast, contrary to the imperial mandates.

The voyage in the Huron was the first missionary excursion made in a vessel that did not carry opium for traffic with the natives, and in several respects is a very interesting and encouraging experiment.

The order to arrest every native helper of the missionaries, very naturally put those helpers to flight, and for a time arrested all proceedings at Canton. It was resolved to transfer the printing of the revised Chinese version of the Scriptures to Singapore, and ten native workmen were sent to Singapore for that purpose, and soon after eleven tracts in Chinese were sent to that place to be printed.

Mr. Williams has removed to Macao to devote himself to the printing of Mr. Medhurst's dictionary of the Fuhkeen dialect, which more properly than any other, may be called the language of commerce, and is almost the only dialect spoken by the Chinese of the Archipelago.

Mr. Parker returned to Canton in September, and immediately opened a dispensary, which was resorted to by great numbers, chiefly such as were diseased in the eyes. In November he had 300 patients.

Mr. Stevens is applying himself to the Mandarin, or national language of China.

Rapid progress is made in the revision of Dr. Morrison's translation of the Scrip-

tures, chiefly through the agency of Mr. Medhurst.

With regard to the actual state of China as a field for missionary exertions, the Committee know of no better view than has lately been given by Rev. Mr. Dyer, of the London Missionary Society.

"In my humble judgment," says Mr. Dyer, "there are some senses in which China is not yet open.

"1. China is not generally opened to the reception of missionaries. We need go no farther, in proof of this assertion, than the journals of very recent expeditions into the interior of China. It is true that the common people manifested no opposition to the strangers; but then, as soon as the authorities interfered, the common people slunk away in much timidity. But here is the point: as long as the authorities in China are so extremely jealous, however favorable the common people may be to the strangers, it is quite impossible for them to settle down among them. It would appear indeed, from some of the voyages along the eastern coast, that in some places perhaps a missionary might settle down for a month, or even two; but this is vastly different from what the case would be on the supposition that China were open to the reception of missionaries. If China were thus open, there are men upon the borders of the empire who would locate themselves within the walls of the cities at the very first signal; yea, and even at the hazard of their lives, for 'they love not their lives to the death.'

"2. China is not yet open to the establishment of Christian schools; and

"3. China is not open to the printing of scriptures and tracts in the interior.

"4. We want something more than bare assertion to prove the point in question; we want ONE missionary to settle, and having settled, and having made suitable attempts to publish the gospel to the people, let him write to us, and invite us to join him; and woe be to us if we refuse to come to the help of the Lord against the mighty!

"II. There are other senses in which China is open. And here I would observe that never was the prospect more bright, more glorious, than at this day.

"1. We can pour as many books into China as we can print. I speak not now of the Chinese colonies in the Archipelago, which would consume vastly more books annually than we can at present print; but into China Proper we can pour books by myriads.

"2. Never were our books better adapted to accomplish the desired end than at present. Leang Afa's tracts, at least many of them, are *beautifully simple*. The later tracts from the pen of the missionary at Batavia, are most readily understood by the people. I appeal to the illiterate and uneducated Chinese—the poor emigrants from China. They point to certain books as most easily understood, and these are the very books we are now speaking of. I appeal to the well educated and well informed. I appeal to the Chinese classics themselves. Never were our books more idiomatic than at present.

"3. The means of multiplying these books are rapidly increasing. Although I must needs speak with great diffidence on this head, I may state that, besides the scylographic presses now in operation for China, typographic presses are preparing for four different missionary stations; and that when the preparatory work is accomplished, which makes progress from day to day, in eight months, and for £100, we can put any typographic press in operation, in behalf of China; whereas the outlay for the first edition of 2,000 copies of the Scriptures from a set of new blocks, (blocks included,) is nearly £2,000.

Our brethren at Canton have repeatedly urged upon the Committee the duty of sending out one or two missionaries to acquire a knowledge of the language of JAPAN, with a view to operating in that country as soon and as far as Providence shall prepare the way.

OCEANICA.

MISSION TO SINGAPORE.

Ira Tracy, James T. Dickinson, Matthew B. Hope, and Joseph S. Travelli, *Missionaries*: Alfred North, *Printer*: Mrs. Tracy, Mrs. Travelli, and Mrs. North.

Stephen Tracy, M. D., *Physician*, and wife, designated to the Chinese, and temporarily stationed here.

(1 station, 4 missionaries, 1 physician, 1 printer, and 4 female assistant missionaries.)

Messrs. Dickinson and North arrived at Singapore in the early part of the present year. Messrs. Hope and Travelli and Doct. Tracy embarked at Boston, on the 1st of July. Mr. Hope will direct his attention to the Chinese language, and Mr. Travelli to one or more of the languages of the Archipelago.

Mr. Tracy began, in the early part of the last year, to preach and pray in the

Chinese language, though with a stammering tongue.

Mr. Parker remained at Singapore till the 20th of August, and with Mr. Tracy gave much attention to the dispensary. Thirteen hundred received medical treatment during the year, from more than twenty different countries and nations.

On the 11th of October Mr. Tracy had the joy of receiving the first fruits of the mission into the christian church. This was a Chinese young man named Chae-Hoo, about twenty-five years of age. Six others had expressed a desire to receive baptism. Mr. Tracy now began to meet these persons every Sabbath for religious conversation, and as liberty was given for others to attend, the number increased to about twenty. He soon commenced a bible-class on the Sabbath, which was regularly attended by about fifteen Chinese, including those who had expressed a wish for baptism, several of whom Mr. Tracy could not but regard as sincere believers in the Lord Jesus.

The arrival of Mr. North must needs give new vigor to the printing establishment. He carried with him materials for type and stereotype founderies.

The printing during the year 1835, was as follows:—

500 volumes.	1,916,000 pages in Chinese.
44,500 tracts.	60,000 " in Malay.
2,017,000 pages.	41,000 " in Bugia.

About 4,000 books and tracts were distributed at Singapore during the year, and the remainder sent to China, Siam, etc. The opportunities for distribution are great at Singapore, owing to the number of native vessels which annually visit the port, as was stated last year. A brick printing-office, sixty-five feet by seventeen, has been erected for Chinese printing.

The mission has been authorized to erect a chapel, with special reference to the Chinese. The average congregation on the Sabbath is thirty-five. There are two Chinese schools containing sixty scholars.

Singapore sustains at present a common relation to all the missions of the Board in that part of the world. It is the central station. There is to be our principal seminary for rearing up native helpers in the more important languages, and there our principal establishment for printing books in those languages.

MISSION TO SUMATRA.

William Arms and Samuel P. Robbins, *Missionaries*; and Mrs. Robbins.

(2 missionaries, and 1 female assistant missionary.)

Mr. and Mrs. Robbins sailed from Boston on the 1st of July. No letter has been received from Mr. Arms since his arrival at Batavia. The decease of his wife has probably led to a change in Mr. Arms's plans. The information received by the Committee is of such a nature, that, should they be induced to prosecute missions on Sumatra, it will more probably be from the northern than the southern shore.

MISSION TO JAVA.

Elihu Doty, Jacob Ennis, Elbert Nevius, and William Youngblood, *Missionaries*, and their wives, and Miss Azuba C. Condit, *Teacher*.

(4 missionaries, and 5 female assistant missionaries.)

The members of this mission, all belonging to the Reformed Dutch Church, sailed for Batavia on the 8th of June. Their object is, under the guidance and with the favor of the King of Zion, to effect a new mission in some eligible part of the Archipelago. They were instructed to regard two things as indispensable in the site of their mission: (1.) not to interfere with any existing protestant mission; (2.) to have a reasonable prospect of operating upon a sufficient number of native inhabitants to create an enduring interest in their own minds, and in their patrons at home.

MISSION TO THE SANDWICH ISLANDS.

ISLAND OF HAWAII.

KAILUA.—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives.

KAAWALOA.—Cockran Forbes, *Missionary*, and wife.

WAIMEA.—Lorenzo Lyons, *Missionary*, and wife.

HILO.—David B. Lyman and Titus Coan, *Missionaries*, and their wives.

ISLAND OF MAUI.

LAHAINA.—William Richards and Ephraim Spaulding, *Missionaries*, and their wives; and Miss Maria C. Ogden, *Teacher*.

LAHAINALUNA.—Lorrie Andrews, Ephraim W. Clark, and Sheldon Dibble, *Missionaries*, and their wives; Edward H. Rogers, *Printer*.

WAILUKU.—Jonathan S. Green and Richard Armstrong, *Missionaries*, and their wives; and Miss Lydia Brown, *Teacher*.

ISLAND OF MOLOKAI.

KALUAHA.—Hervey R. Hitchcock, *Missionary*, and wife, and Miss Elizabeth M. Hitchcock, *Teacher*.

ISLAND OF OAHU.

HONOLULU.—Hiram Bingham and Reuben Tinker, *Missionaries*; Garret P. Judd, M. D., *Physician*; Levi Chamberlain, *Superintendent of the Secular Concerns of the Mission*; Henry Dimond, *Book-binder*; Edwin O. Hall, *Printer*; and their wives.

EWING.—Lowell Smith, *Missionary*, and wife.

WAIALUA.—John S. Emerson, *Missionary*, and wife.

KANEONE.—Benjamin W. Parker, *Missionary*, and wife.

ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*, and wife.

KOLOA.—Peter J. Gulick, *Missionary*, and wife.

KAPPA.—William P. Alexander, *Missionary*, and wife.

Station unknown.—Dwight Baldwin, M. D., *Missionary*, and wife.

(16 stations, 23 missionaries, 1 physician, 1 superintendent of secular concerns, 1 book binder, 2 printers, and 30 female assistant missionaries.)

Messrs. Coan, Dimond, and Hall, and their wives, and Miss Brown and Miss Hitchcock arrived at Honolulu on the 6th of June. Doct. and Mrs. Chapin have returned to this country, on account of the confirmed illness of Mrs. C. Mr. and Mrs. Goodrich have also returned with their five children. Nearly two years since the Committee decided that the school for foreigners' children, taught by Mr. Johnstone at Honolulu, did not come within the range of objects embraced by the Board. This decision was

made known to Mr. Johnstone. He thought it his duty, however, to continue to devote himself to the school, and his connection with the Board was of course dissolved.

The works printed during the year amounted to 925 pages, numbered in a continued series, being 118,728 copies, and 5,891,936 pages; making the whole amount of printing from the beginning, 978,528 copies, and 42,532,056 pages. By a later date, the Committee have been informed that the whole of the New Testament has been reprinted, in an edition of 10,000 copies. Portions of the Old Testament have been revised for a reprint, and other portions have been translated. The Hymn-Book is in great demand among the natives.

The mission has been authorized to erect a school-house at each of their stations at the expense of the Board, and to pay wages, to a certain extent, to native teachers.

The following table will exhibit the number of marriages and baptisms during the year ending June, 1835, together with a statistical view of the native churches.

Stations.		Marriages.	Whole No. admitted to the church on examination.					Whole No. on certificates.					Suspended.	Excommunicated.	Now in good standing.	The past year.					
			Whole No. admitted to the church on examination.	Whole No. on certificates.	Recom. to other churches.	Died.	Suspended.	Admitted on examination.	Admitted on certificate.	Excommunicated.	Candidates.	Suspended.				Died.	Children baptized.	Total children baptized.	Baptized children ad.		
Hawaii,	Hilo,	195	40	2		3		4	36	1		1			1	2	25	4			
	Hamakua,	33										4									
	Waimea,	109	11	12			2		21		1				8	12					
	Kailua,	67	156	1	15	15	6	2	119	32		1			4						
Maui,	Kaunaloa,	111	90			9	8	3	4	66	8	1	4	6							
	Haiku,	99																			
	Wailuku,	190	4	7		1			10					1		4					
	Lahaina,	135	227	7	17	29	5	2	195	7	1	5		13	133						
Molokai,	Lahaina-luna,																				
	Kaluanaha,	82	16	5					21	11											
Oahu,	Kneehoe,	89																			
	Honolulu,	181	229		9	25	7	1	187					9	12	144					
	Ewa,	54																			
	Waiailua,	62	16	5			2		19					2	4	14					
Kauai,	Waimea,	63	70	7	17	6	1		53	10	3			1	2						
	Koloa,	43		12					12	12	5										
	Kapaa,	35	5	5					10	5	5										
Total.		1546	864	63	67	80	24	13	749	72	22	6	18	1	23	41	332	22			

Miss Brown has made a promising beginning in the manufacture of cloth from the native cotton. She has several native females under instruction.

Mention was made in the last Report of a Circular sent to several of the missions of the Board, and of the prompt,

full, and valuable answers returned by this mission. An answer, however, was purposely delayed by this mission to the following question, viz:—"What are the decisive evidences of progress in your work, comparing the present state and character of the people with what they

were at the commencement of the mission? More time was needed to mature the reply. An answer, of nearly fifty pages, has been received from the mission during the past year. Such a statement is worthy of all confidence; and the perusal of copious extracts will be the most satisfactory method of becoming acquainted with the state and prospects of the mission. It was inserted at pp. 305—9 and 353—60 of the last volume of the *Missionary Herald*.

NORTH AMERICAN INDIANS.

MISSION TO THE CHEROKEES.

BRainerd.—Daniel S. Butrick, *Missionary*; John Vail, *Farmer*; Ainsworth E. Blunt, *Mechanic*; and their wives.

Carmel.—No resident missionary.

Creek Path.—William Potter, *Missionary*; Mrs. Potter, Erminia Nash and Nancy Thompson, *Assistants*.

Willstown.—William Chamberlin, *Missionary*; Mrs. Chamberlin; John Huss, *Native Preacher*.

Candy's Creek.—William Holland, *Teacher and Farmer*; Mrs. Holland; Stephen Foreman, *Native Preacher*.

Running Waters.—Sophia Sawyer, *Teacher*.

Red Clay.—Elizur Butler, *Physician*; Mrs. Butler; Delight Sargent, *Teacher*; Jesse and Walker, *Native Teachers*.

(7 stations, 3 missionaries, 2 native preachers, 1 physician, 1 teacher, 2 farmers and mechanics, 11 females, and 2 native teachers.)

Mr. and Mrs. Elsworth left Brainerd in May last, on account of the impaired health of the latter. They were accompanied on their return by Miss Catharine Fuller, the state of whose health also required a temporary suspension of her labors.

About the middle of September, Doct. Butler and his family removed from Brainerd, where he had resided subsequent to the seizure of the mission premises at Haweis under the laws of Georgia, to Red Clay, a Cherokee settlement within the limits of the State of Tennessee, about twenty miles east of Brainerd. The settlement was populous and healthy, having forty families within three miles; besides the importance attached to it from its being the place where the national councils have been held for some years past, and the residence of four or five of the principal Cherokees. He was most cordially received, and the people united promptly in erecting a comfortable house for the new teacher, and expressed a strong desire to have their children educated.

Miss Sargent removed from Brainerd to this new station, and opened a school in July, containing about thirty pupils.

The stated religious meetings at most of the stations have been thinly attended during the past year; the same temptations and evil examples, and the same distressing anxiety respecting their political affairs, which have exerted so unfavorable an influence for the preceding four or five years, having continued and increased during the last. On some occasions, however, large numbers of the Cherokees have assembled to hear the word of God preached, and witness the celebration of the ordinances of the gospel. At Carmel the religious meetings continued to be large and solemn, till Mr. Butrick left the place in February last, and the invitations to visit settlements in the vicinity and hold meetings were numerous and urgent.

Eleven Cherokees have been admitted to the church at Carmel during the year, one of whom was supposed to be above a hundred years old. This church has now sixty-five members. Four have been received to the church at Brainerd, and six to that at Willstown and Haweis. A number of cases of defection have occurred, most of which are attributable to the use of intoxicating liquors, to which the people generally have been strongly tempted. The means of temptation abound every where. The present number of members in the several churches is estimated at 270.

The boarding-school at Brainerd, embracing twenty-five pupils, was closed about the first of March. Most of the Cherokee families having removed from Carmel, it was thought best to discontinue the school; and for the same reason Mr. and Mrs. Butrick removed to Brainerd soon after, where they have since resided. Thirty-two Cherokee children, and four from white families, have attended the school at Creek Path. At Willstown and Candy's Creek there have been fifteen or twenty pupils each; about twenty have attended Miss Sawyer's school at Mr. Ridge's, and about thirty that at Red Clay; making the whole number of pupils in the schools at the several stations 162.

The schools for teaching the Cherokees to read their own language have been much extended and highly prosperous during the past year. Jesse, one of the teachers, had at the beginning of the year fourteen schools, scattered through a district fifty miles long by twelve or fifteen broad, and embracing 253 pupils. These he visited and taught in rotation,

completing the circuit once in three weeks. The number of his schools was subsequently increased to seventeen, and then to twenty-five; when a promising young man, a member of the Haweis church was engaged as his assistant. The two teachers going through the circuit alternately, which extends to about 137 miles, were then able to visit each school once in two weeks. All these schools embrace 440 pupils.

Stephen Foreman, a Cherokee preacher under the patronage of the Board, and connected with the station at Candy's Creek, was ordained about a year since by the Union Presbytery of East Tennessee. His labors as a preacher have been continued as heretofore, and are highly acceptable and useful.

The condition of the Cherokees remains nearly the same that it has been during the three or four preceding years, except that the continuance of their unsettled and anxious state, and the great and increasing temptations to which they are constantly exposed, are more and more destroying all motives to industry, undermining their morals, rendering them familiar with scenes of iniquity, and augmenting among them the amount of poverty, vice, and wretchedness. A large portion of those who resided in that part of the nation included within the limits of the State of Georgia have removed to their lands in Tennessee or North Carolina, and those who remain behind, unless they have purchased or rented their own houses and fields of those to whom the possession has been transferred by the laws of Georgia, are liable to be driven from their homes at any moment, when the new owners shall choose to take possession.

In July of last year, the Cherokees were met in council by the Rev. J. F. Schermerhorn, commissioner on the part of the United States, but the negotiation was broken off without any progress having been made towards forming a treaty. In October another council was held, with nearly the same result. Sixteen delegates were, however, appointed by the party adhering to Mr. Ross, (which is said to embrace a large majority of the tribe,) to continue the negotiations, either in the nation or at Washington. Immediately after, a reconciliation was effected between the two parties, and four more delegates were appointed from the other party. The delegates decided to proceed to Washington, to continue the negotiation directly with the secretary of war. After their departure another council was called by the commissioner in

the month of December, which was attended by a portion of the Cherokees opposed to Mr. Ross. With these the outlines of a treaty were agreed upon, and another delegation appointed to proceed to Washington to consummate it; which was finally effected, with some modifications, and the treaty, approved by the president of the United States, was ratified by the Senate in June last. Mr. Ross, and the delegates associated with him, protested against this treaty in all the stages of its progress, as being unsatisfactory in its provisions, made contrary to the will of the nation, and with persons wholly unauthorized to transact such a business.

By this treaty, the Cherokees cede the whole of the country which they now occupy, and within two years are to be removed to a territory west of the Mississippi river. For their lands, improvements, buildings, etc., they are to receive \$5,000,000, and \$650,000 to defray the expenses of their removal, and of sustaining them one year after arriving in their new country. The buildings and improvements at the mission stations are to be appraised and paid for by the United States in the same manner as the property of the Cherokees, and such missionaries and assistants as a committee of the Cherokees shall designate, are to be allowed for their removal the same sum each which is allowed to the Cherokees.

MISSION TO THE ARKANSAS CHEROKEES.

DWIGHT.—Cephas Washburn, *Missionary*; James Orr, *Farmer and Superintendent of Secular Affairs*; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*; and their wives: Aaron Gray, *Mechanic*; Asa Egerton, *Ellen Stetson*, *Emeline Bradshaw*, *Teachers*.

FAIRFIELD.—Marcus Palmer, *Missionary and Physician*; Mrs. Palmer, ———, *Teacher*.

PARKHILL.—Samuel A. Worcester, *Missionary*; Samuel Newton, *Teacher*; John F. Wheeler, *Printer*; and their wives: Esther Smith, *Teacher*.

(3 stations, 3 missionaries, 3 teachers, 5 farmers and mechanics, and 10 female teachers and assistants.)

The members of this mission, and the same is true in respect to other missionaries of the Board west of the Mississippi river, have suffered much less from severe sickness and removals by death, during the last year, than during either of the two years preceding; and through the merciful protection of God, the labors at the several stations have been prosecuted with few interruptions from any source.

Mr. Washburn returned to Dwight near the close of the autumn, accompanied by Misses Louisa Clark and Emeline

Bradshaw, from the State of Vermont, and Mr. Asa Egerton. Miss Clark has since requested and received a release from the service of the Board, with a view to her permanent engagement as a teacher at Little Lock.

Mr. Newton has been married to Mrs. Joslyn, and Doct. Palmer to Miss Johnson.

The station formerly in the Forks of the Illinois has been removed to a more elevated place called Park Hill, about three miles distant, with the hope of avoiding the unhealthy location at the Forks. This place has been selected by Mr. Worcester as the most suitable for the permanent establishment of the printing-press.

Early in the winter the influences of the Holy Spirit were enjoyed at Dwight and Fairfield; and at the latter station, according to the latest intelligence, four had been received to the church, and seven were then candidates. The demands for preaching in various parts of the tribe were much more numerous than the missionaries could supply; the congregations were larger than usual. Many of the church members are highly exemplary in their christian character, and in their exertions to do good to their people. Among these is the one who held up the scalp of the parents of the little Osage girl, whose affecting story was narrated by Dr. Cornelius, and he also who acted as interpreter on that occasion, with their wives. The whole number of church members is supposed to be about 160.

The boarding-schools at Dwight have been full and highly prosperous, embracing sixty-nine Cherokee pupils, of whom sixty were boarded in the mission family. The school at Fairfield, in the number of its pupils, and in its character, has been much the same as during the previous year. Mr. Newton's school has been attended by about thirty-six pupils. Miss Smith has taught a small school on the Bayou Menard. The number of pupils in the four schools is estimated to be about 180.

A tract entitled, "Select Passages of Scripture," and also the Cherokee Hymn Book, have been reprinted, and five thousand copies of each struck off. An edition of 450 copies of a small almanac for the Cherokees has also been printed; making in all 367,000 pages. Some small works have also been printed in the Choctaw and Creek language. Six cards, containing small portions of Scripture in the Cherokee language, have been lithographed, and 300 copies of

each printed in Boston. The demand for books in their own language seems to be steadily increasing among the Cherokees.

MISSION TO THE CHOCTAWS.

WHEELLOCK.—Alfred Wright, *Missionary*, and Mrs. Wright.

BETHABARA.—Loring S. Williams, *Missionary*; Mrs. Williams; Eunice Clough and Louisa Williams, *Teachers*.

EAGLE TOWN.—Cyrus Byington, *Missionary*; Mrs. Byington; Elizabeth A. Merrill, *Teacher*.

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; Abner D. Jones, *Teacher*; and their wives.

LUK-FO-A-TA.—Joel Wood, *Missionary*, and his wife.

CLEAR CREEK.—Ebenezer Hotckin, *Catechist*; Mrs. Hotckin; Anna Burnham, *Teacher*.

BETHEL.—Samuel Moulton, *Teacher*, and his wife.

(7 stations, 5 missionaries, 3 teachers, 12 female teachers and assistants, and 6 native teachers.)

The families connected with this mission have been permitted by a gracious Providence to prosecute their labors during the past year in quiet, and in most respects under favorable circumstances. Most of the people have become settled and comfortable in their new homes, after the long period of agitation and suffering occasioned by their removal.

Mr. Byington arrived in the Choctaw country with his family, and Mr. and Mrs. Jones and Miss Merrill, as teachers, in November. He selected a site for his station, near that of Mr. Williams, where the people voluntarily erected for him a dwelling-house and school-house, which, with a little additional labor and expense, were rendered comfortable.

Mr. Kingsbury, after bringing the affairs of the old Choctaw mission to a close, so far as his presence was necessary, and attending to some important business at the Osage stations, proceeded with his family to the present Choctaw country, where he arrived in February, and resumed his missionary labors.

During the last spring Mr. Wilson and Mr. Agnew became disconnected with the mission; the latter being induced to adopt this course by the loss of his health; and the former having requested a release from the service of the Board, that he might enter another field of labor under the patronage of the Western Foreign Missionary Society.

The following is a tabular view of the schools at the several stations.

Stations.	Teachers.	Pupils.	
		Whole no.	Average.
1 Bethabara and vic.	Miss L. Williams,	50	32
2 " "	J. Q. Adams, (nat.)	40	25
3 " "	Miss Merrill,	47	30
4 " "	J. C. and J. N. (nat.)	29	15
5 Luk-fo-a-ta,	Miss Clough,	40	22
6 Bok Tuklo,	A. Kenney, (native),	30	30
7 Bok Lusa,	Tikbonu, (native),	18	12
8 Wheelock,	Mr. Reid,	29	16
9 Bethel,	Mr. Moulton,	22	11
10 Red River,	J. Cole, (native),	19	14
11 " "	J. Brewer, (native),	30	20
12 Clear Creek,	Mrs. Hotchkiss,	39	11
13 Pine Ridge,	Miss Burnham,	20	13
		386	241

Sabbath schools are taught at most of the places mentioned above, and are generally well attended.

The state of the churches and congregations is represented as being encouraging. In November last, a church was organized at Pine Ridge, consisting of five members. Thirty-four persons have been added to the churches during the past year, which now embrace the following number of members:

Bethabara and vicinity,	123
Wheelock,	75
Bok Tuklo,	17
Pine Ridge, or Kiemichi,	6
	221

Since the last Report was made, the following books have been printed in the Choctaw language:

	Pages.	Copies.
Chahta Holiso, (Choctaw Spelling-Book,) with cuts, 3d edition,	72	3,500
Chahta na Holtina, (Choctaw Arithmetic,)	72	1,000
Ulla Katekisma, (Dr. Watts's Second Catechism for children,) 3d edition,	30	2,000
Family Education and Government,	48	1,500
Choctaw Almanac, for 1836,	16	

Two small volumes of religious tracts, translated by Mr. Williams, are now in press. The desire for books is greater than at any former time, and the number of Choctaws who are able to read and write their own language is very considerable and constantly increasing. The missionaries have thought it desirable that a small periodical paper should be printed for their use, and have been authorized to commence one.

The mission property in the old Choctaw country have been disposed of, and \$4,611 31 has been received from the United States for the buildings and improvements on land.

MISSION TO THE CREEKS.

John Fleming, *Missionary*, and his wife; Roderic L. Dodge, *Physician*.

(1 station, 1 missionary, 1 physician, and 1 female.)

Mr. Fleming has succeeded but very partially in gaining access to the Creeks. The congregations have been small, and the schools which the mission family have repeatedly attempted to establish have embraced too few pupils, and been too irregularly attended, to lead them to expect that much good would result from that department of labor. The most important neighborhoods are occupied by schools established by the missionaries of the Baptist and Methodist denominations. A boarding-school has been in contemplation; and probably one on an economical plan may be opened, should the mission be continued.

Mr. Fleming continues to prosecute the study of the Creek language with success. A small book, of twenty-four pages, has been printed. During the winter five hundred Creeks arrived from their former country, in the state of Alabama. The number still to be removed is said to exceed 20,000. The Seminoles, who are said to number 4,000, have a country assigned them south of that assigned to the Creeks.

MISSION TO THE OSAGES.

ROUDINOT.—William C. Requa, *Farmer and Catechist*.

(1 station, 1 farmer and catechist.)

Mrs. Requa was removed from her labors by death, on the 30th of October last.

When the mission to the Osages was commenced, the tribe occupied an extensive tract of country west of the state of Missouri, and extending from the Missouri river on the north beyond the Arkansas on the south. The station at Union, in the southern part of their country, and that at Harmony, in the northern, were far within the limits of their domain, and were the constant resort of multitudes of these ignorant and untamed hunters of the prairie. At this time they had had comparatively little intercourse with the white man; and though some of his vices and diseases had been introduced, yet intemperance, that insidious destroyer, the inlet of all evil and the barrier against all good to the Indian, was entirely unknown among them.

By a treaty negotiated with them in June, 1825, almost immediately after the mission went into full operation, and before it came under the care of this Board, their country was reduced to a narrow strip, fifty miles in width, whose southern border was forty miles distant from Union, while the northern was still further removed south of Harmony; thus at once placing the missionaries and the schools at a most unfavorable distance from the adult Indians, on whom they were designed to operate. Some of the Indians lingered about their former residences, and continued accessible to the influence of the mission; but they could not be regarded by their teachers as being at home, or in a condition to be permanently benefitted. Harmony fell within the limits of the state of Missouri, which occasioned additional embarrassments. In 1828, by a treaty entered into with the Arkansas Cherokees, Union and the farming settlement at Hopefield were included in the land assigned to the Cherokees. The latter station was broken up and removed, and the former became an unsuitable place for an Osage school, and soon ceased to receive that class of pupils. By a further extension of the Cherokee country, the settlers at Hopefield were again obliged to abandon their fields and lodges, and to commence anew still further north. Within the last few years, white settlers have been locating themselves in the vicinity of Harmony, and thus increasing the embarrassments under which that school was conducted. In the mean time the number of white travellers and traders who had been passing through or residing among the Osages has been increasing. New temptations have been presented to them. Intoxicating liquors have been introduced in great quantities, and the Osages, though slow to imitate either the whites or their red brethren of other tribes, have at last contracted a fondness for them, which their ignorance and a feeling of their humbled and melancholy condition well fitted them to indulge. The influence of the traders, who have great sway over their minds, is to prevent their adopting the habits of settled agricultural life, and to lead them to devote themselves more entirely to hunting, wandering further and further west, as the game retires in that direction.

Owing to circumstances like these, it is the opinion of the missionaries that the Osages were never so poor, dissipated, and wretched, as at the present time; or in a condition more unfavorable to the influences of religious truth.

The situation of the Osages and their affairs being such, it became obvious last autumn, that the mission families could not advantageously be kept longer at Harmony, or the boarding-school be continued. Such were the views of the Committee and the missionaries. Accordingly arrangements were made for disposing of the property of the Board at the station. The members of mission families there, as no other field of missionary labor was opened in that vicinity, where, considering their age and the circumstances of their case, the Lord seemed to be calling them to enter, requested and received a discharge from the further service of the Board. The Rev. Nathaniel B. Dodge, of Boudinot, also presented a similar request, and received his discharge early in the spring. The Rev. Messrs. Dodge and Jones have since been commissioned by the American Home Missionary Society to preach as missionaries in the white settlements in the vicinity of Harmony, where they are now laboring. Some of the mission families still occupy the buildings and grounds at the station.

The school was discontinued about the first of March. Some of the pupils have gone home to their friends; others are retained in the families of their former teachers, with the hope of protecting them till maturer years from the bad influences to which they would otherwise be exposed. Some of the older and more promising members of the school are establishing themselves as farmers.

One assistant missionary is now the only remaining individual of the Osage mission; and should the effort, which it is said will be made the present autumn, to bring the whole tribe upon their reservation, and by aiding them in erecting houses and opening fields, to induce them to exchange the hunter's mode of life for that of the agriculturist, fail, the mission must probably be abandoned.

MISSION TO THE PAWNEES.

John Dunbar, *Missionary*; Benedict Satterlee, *Physician and Catechist*; Samuel Allis, Jr., *Assistant*; Mrs. Allis.

(1 station, 1 missionary, 1 physician, 1 assistant, and 1 female.)

Doct. Benedict Satterlee, and his wife, and Miss Palmer, affianced to Mr. Allis, all from the state of New York, proceeded early in the spring, by way of the Ohio and Missouri rivers, towards their destined field of labor. At Liberty,

on the western frontier of the state of Missouri, Mrs. Satterlee became ill, and on the 30th of April she was called away by death from her husband and the scene of her contemplated labor, on which she was just ready to enter. Doct. Satterlee reached Bellevue, a settlement on the Missouri river, about 130 miles from the Pawnee country, on the 27th of May.

During the summer and winter of last year, Messrs. Dunbar and Allis accompanied the Indians as heretofore, receiving the same kind treatment, and directing their attention principally to the acquisition of the language. In this Mr. D. states that he had made such proficiency as to be able to understand nearly all which the Indians said, and to express his thoughts with little difficulty on common topics. He could make himself but very imperfectly understood on religious subjects. The health of these brethren has been good, without interruption. They feel perfectly safe among the Indians, and think the prospect of benefitting them is favorable. Nothing prevents the free access of missionaries to them, or presents formidable obstacles to preaching the gospel to the whole 8,000 or 10,000 which the tribe embraces. Other large tribes west and south of the Pawnees are equally accessible and friendly.

No schools have yet been established among the Pawnees. Books must first be prepared in their language, and the obstacles to establishing any other than boarding-schools, will be nearly insuperable till the Indians shall adopt a more settled manner of life.

INDIANS WEST OF THE ROCKY MOUNTAINS.

Samuel Parker, Henry H. Spaulding, *Missionaries*; Marcus Whitman, *Physician*; William H. Gray, *Mechanic*; Mrs. Whitman and Mrs. Spaulding.

(1 station, 2 missionaries, 1 mechanic, and 2 females.)

Mr. Parker and Doct. Whitman continued the exploring tour, which it was stated in the last Report they had commenced, till they arrived, about the middle of August, and the rendezvous of the traders on Green river, a branch of the western Colorado. So far as they could learn, the Indians in that quarter are generally friendly and ready to receive missionaries and teachers among them, and are more numerous and more densely settled, than has heretofore been supposed. Their attention was particularly attracted to a band of the Flat Head and

Nez Percés tribe; and so favorable did the prospects of missionary labor among them appear, that it was thought expedient for Doct. Whitman to return and obtain associates, with a view of immediately commencing a mission in their country. Doct. W. accordingly directed his course homeward, and reached St. Louis on the 4th of November. Mr. Parker continued his tour westerly to the waters of the Oregon river, and thence down the river to Fort Vancouver and the Pacific Ocean. The Indians near the coast were found to be very few in number, and extremely poor and wretched.

Doct. Whitman and Mr. Spaulding, with their wives, and Mr. Gray, about the first of March commenced their journey up the Missouri river toward the Flat Head country, and were near the mouth of the Great Platte river on the 20th of May, when the latest intelligence from them was dated.

MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician*; Alexander Huggons, *Farmer*; and their wives; Sarah Poage, *Teacher*.

LAKE HARRIET.—Jedediah D. Stevens, *Missionary*; Mrs. Stevens; Lucy C. Stevens, *Assistant*.

(3 stations, 2 missionaries, 1 farmer, and 5 females.)

Doct. Williamson and his associates arrived at Lac qui Parle on the 9th of July of last year. Above seventy Indian families spend their summers within half a mile of the station; and near Lake Travers, about a day's ride distant, there are 200 families.

Much of the time of the missionaries has been occupied in erecting buildings, and providing other accommodations for their families. They have made some progress in acquiring a knowledge of the Sioux or Dakota language, in which they have prepared vocabularies of considerable extent; and 500 copies of a small spelling-book, embracing twenty-two pages, has been printed.

Schools have been opened at each of the stations; but the number of pupils has been exceedingly variable. When the Indians have been in the vicinity the number of pupils in each has varied from fifteen to twenty-five.

In communicating christian knowledge to the Indians, the missionaries have been able to accomplish but little, owing to their ignorance of the language and the want of competent interpreters. A church has, however, been

organized at Lac qui Parle, to which the trader at that post has been admitted.

The Sioux or Dakota tribe is supposed to embrace about 25,000 Indians, who wander and hunt through the extensive country lying between the 43d and 49th degrees of north latitude, and extending from the Mississippi to the Missouri rivers. Their means of subsistence are often scanty and obtained with difficulty; and their sufferings from cold, hunger, nakedness, and disease are great; and the missionaries are often pained in view of the most heart-rending scenes of wretchedness and suffering. To christian benevolence alone they must probably look for relief.

MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*; Joseph Town, *Farmer and Mechanic*; and their wives; Delia Cook, *Teacher*.

POKEGUMMA.—Frederick Ayer, *Teacher*; Mrs. Ayer; John L. Seymour, *Teacher and Mechanic*; Sabrina Stevens, *Assistant*.

LEECH LAKE.—William T. Boutwell, *Missionary*, and his wife.

FON DU LAC.—Edmand F. Ely, and Granville T. Sproat, *Teachers and Catechists*; Mrs. Ely.

(4 stations, 2 missionaries, 3 catechists and teachers, 2 farmers and mechanics, and 7 females.)

Yellow Lake being found to be an unfavorable place for exerting a steady and extensive influence over the Indians, and especially for collecting them into a permanent agricultural settlement, it was thought best for Mr. Ayer and his family to remove to Pokegumma Lake, a body of water communicating by a short channel with Snake river, and through that with the St. Croix river and the Mississippi. The new station is about fifty miles west southwest from Yellow Lake, and about two and a half days travel from St. Peters. The soil is much better and more easily cultivated than that at Yellow Lake, and the fish and game are much more abundant.

Mr. Sproat, an approved teacher, proceeded to La Pointe last autumn.

Three native catechists from the Methodist missions in Canada, being unable to proceed to the place of their destination, further west, spent the winter at La Pointe and Fon du Lac, where their christian deportment and labors were apparently highly useful to the Indians. The gospel has been more extensively and faithfully preached during the last year, than during any previous year since the mission was established. During the winter an unusual spirit of prayer and

anxious concern for the salvation of the Indians, prevailed at the latter station, accompanied by a corresponding spirit of inquiry and readiness to listen to instruction among the people. Two Indians, a man and his wife, were hopefully converted, and, with two other persons, received to the fellowship of the church. Three other persons gave some evidence of having been born again, and in August two were candidates for admission to the church. A similar state of religious feeling prevailed about the same time at Yellow Lake, where two or three, it is believed, were converted to God. At Leech Lake and Fon du Lac there were at that time some tokens for good, though no full accounts have been received from either of those stations.

The school at La Pointe has increased in numbers and interest. Forty-six pupils have attended during the year, and while the Indians were encamped near it, the average daily attendance was twenty-five or thirty. Thirty-five were enrolled in the school at Yellow Lake, and the average number daily was fourteen. At Fon du Lac the school contained, on an average sixteen pupils, nearly all of whom were children of papists. As there is no family government among these Indians, the parents never constrain their children to attend school; and the children, having of course very inadequate notions of the value of the advantages to be enjoyed, are tardy and irregular.

At La Pointe and Yellow Lake some pains have been taken to induce the Indians to adopt the habits of civilized life, and not wholly without success.

Additional laborers are much needed in this mission. At the stations now occupied there should be at least one more ordained missionary, two schoolmasters, and a layman, farmer or mechanic, at each station, who shall devote his principal attention to the Indians, teaching them how to perform various kinds of labor, and aiding them to overcome the difficulties which must ever be met by a people who are passing from a savage into a civilized state.

In the opinion of the missionaries, other stations might advantageously be occupied without delay. No obstacles are to be encountered which will not probably become more formidable the longer the work is deferred.

Mr. Ely was in the summer of last year united in marriage with Miss Catherine Bissel of Mackinaw, and Mr. Town with Miss Hannah Hill of Chicago.

The following books have been printed in the Ojibwa language during the year, viz:—

	Pages.	Copies.
Ojibwa Spelling-Book, 3d edition,	107	500
Old Testament Stories and Natural History,	72	500
Gallaudet's Picture Defining and Reading Book, and New Testament Stories,	124	500
Ojibwa Hymns, by Peter Jones,	40	500
Six Cards—alphabet and short syllables,		500

Making in all 2,000 copies and 164,000 pages.

The gospel of Luke has been translated into the Ojibwa language, by Mr. Hall, assisted by a native young man, and is ready for the press.

MISSION SCHOOL AT MACKINAW.

Lucius Garey, *Superintendent of Secular Concerns*; Mrs. Garey; W. R. Campbell, *Teacher*; Mrs. Campbell; Eunice O. Omar, Hannah Goodale, and Jane Leavitt, *Teachers and Assistants*.

(1 station, 1 catechist, 1 teacher, and 5 females.)

Miss Skinner was last autumn united in marriage to Rev. Mr. Denton, a missionary from the Basle Seminary in Switzerland, destined to the Indians near Prairie du Chien. The health of Miss McFarland having become much impaired, she left Mackinaw last autumn.

No ordained missionary has been stationed on the island during the year. The meetings have been conducted principally by Mr. Schoolcraft, the United States' agent for Indian affairs, and Mr. Garey, and have been very well attended. The members of the church have manifested a good degree of christian feeling, and have generally adorned their profession. Since the removal of the business of the American Fur Company from the island, the number of English residents has been much diminished, and the number now connected with the church, including some pious soldiers in the garrison, does not exceed thirty-five or forty.

The school which is under the instruction of Mr. and Mrs. Campbell, has been somewhat reduced in numbers during the year; the number of boarding scholars of both sexes having been only twenty-nine, and the whole daily attendance, including the pupils from the village, having been forty-six.

MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; Chauncey Hall, *Teacher*; Mrs. Hall.

(1 station, 1 missionary, 1 teacher, and 1 female.)

Before the close of the last year the Indians and the mission families had finished their removal, and were settled on the new reservation. In this respect the facilities for giving instruction, both in schools and in religious meetings, have been greater during the last year than during the two years preceding. But even now, when the Indians have hardly put up their houses and cleared and inclosed their fields, the proposal has been made to take them from their homes again, and transport them to a country west of the Mississippi river. Their minds are beginning to be agitated on the subject. The perplexity and discouragement to which the missionaries are subjected from this source are very great; but not to be compared with the disheartening and deteriorating influence exerted on the Indians by being obliged so often to abandon the houses and fields which they were just beginning to enjoy, and to endure new toils and exposures to prepare for themselves other homes, of which they may be despoiled as soon. How manifestly impossible is it that a people should become more industrious, intelligent, or moral, or should acquire more of the comforts of life, or rise in character, while kept in so agitated and unsettled a state.

During the past year the Indians have been unusually engaged about their various labors; and temperance, industry, and attention to meetings and religious instruction have been more general, both among old and young, than for the preceding two or three years. Some instances of hopeful conversion have occurred, and numbers have been seriously concerned about their salvation.

Mr. Marsh has, by request, assisted in organizing a presbyterian church at Green Bay, consisting of thirteen members.

The school last fall and winter received forty-six pupils, though the average attendance was hardly twenty. Last spring it was thought best to open a new school in the southern part of their town, which was attended by about twenty pupils.

MISSION TO THE NEW-YORK INDIANS.

TUSCARORA.—William Williams, *Missionary*, and his wife; Elizabeth Stone and Lucia G. Smith, *Teachers*.

SENECA.—Asher Wright, *Missionary*, and his wife; Asenath Bishop, *Teacher*.

CATTARAUGUS.—Asher Bliss, *Missionary*, and his wife; Andelusia Lee, *Teacher*.

ALLIGHANY.—William Hall, *Teacher and Catechist*, and his wife.

(4 stations, 3 missionaries, 1 teacher, and 8 females.)

The state of religious feelings on all the reservations has been fluctuating; sometimes encouraging the missionaries to hope that the Spirit of God was about to display his converting and sanctifying power; and then again stupidity and backsliding have but too obviously characterized the members of the several churches. Much harmony and worldly prosperity have prevailed, but few have given evidence of having turned from darkness to light. The number of church members at Tuscarora is 44, at Seneca 40, at Cattaraugus 56, and at Alleghany 56; in all 196.

Ten schools have been taught on the four reservations for a greater or less portion of the year, embracing in all about 250 pupils; the average daily attendance, however, not having probably exceeded 200. Flourishing Sabbath schools have also been maintained, and an evening school at Cattaraugus for young men and adults; besides efforts which have been made to teach some of the Indians to read in their own language.

A small reading-book with a vocabulary, embracing forty-two pages, has been prepared in the Seneca language by Mr. Wright, and one thousand copies printed.

MISSION TO THE ABERNAQUIS.

Peter Paul Osunkherhine, *Native Preacher*.

(1 station, and 1 native preacher.)

In January last Osunkherhine was licensed to preach the gospel by the presbytery of Champlain; and in June he was ordained by the same presbytery as an evangelist to his native tribe. The opposition to him and his labors, which had previously been great and unremitted, was immediately embittered. He went on with his labors, however, determined, as he says, "to depend only on the Lord, who is stronger than them all." He now preaches every Sabbath, holds prayer and conference meetings often during the week, visits and converses with the people on religious subjects, and teaches school every day. About twenty-five hearers attend his meetings, "because," as he says, "they believe the bible religion to be better than what is taught by the priest, though perhaps they are not all new creatures by the Spirit." One has made a public profession of re-

ligion, and some others appear to have been converted to God.

When the Indian families are at home, the school is attended by fifteen or twenty; but when they are absent on their hunting excursions, only six or eight are present.

Osunkherhine has recently procured a small press and a supply of types for printing small cards and tracts in the language of his people.

SUMMARY.

During the past year the receipts of the Board have amounted to \$176,232 15, and the expenditures have been \$210,407 54; besides \$37,900 intrusted to the Board and expended by its missionaries for various bible and tract societies. The number of missions now under the care of the Board is thirty-one, including eighty-one stations; at which are laboring one hundred and fifteen ordained missionaries, five of whom are regularly educated physicians, ten other physicians, sixteen teachers and catechists, eight printers and book-binders, fourteen other lay assistant missionaries, and one hundred and fifty-eight married and unmarried female assistant missionaries; making in all three hundred and twenty missionary laborers sent from this country; and, including five native preachers and seventy-two other native teachers and assistants, three hundred and ninety-eight persons now connected with the missions of the Board and supported from its funds. Of these, fifteen ordained missionaries, two physicians, three other male and twenty-three married and unmarried female assistant missionaries, in all forty-three, have been sent forth during the year. Connected with the several missions are forty-four churches gathered by the labors of the missionaries, embracing 2,003 members; also 420 schools, embracing 17,715 pupils, besides four seminaries for training native preachers and teachers, at which 327 pupils are receiving instruction. There are ten printing establishments for the use of the missions, (at three of which are type and stereotype foundries,) at which sixteen presses are kept in operation. These establishments possess the means of printing in nineteen different languages, spoken by more than 450,000,000 of people; and during the year have printed not less than 481,665 copies of books, tracts, and portions of the scriptures, embracing not less than 18,640,836 pages. The whole number of pages printed for the missions of the

Board since their commencement is not far from 116,000,000.

CONCLUSION.

In bringing this Report to a close, it may be useful to present an outline of the plan on which the missions of the Board have been established, and in conformity with which they may be enlarged till the knowledge of the gospel shall be disseminated, and its benign and saving influence felt by all the families of mankind.

The following statements are made for the purpose, first, of showing that, in extending the operations of the Board among unevangelized nations, reference is had to system, and to great ultimate results; and secondly, of ascertaining whether the christian community will sustain the Board in endeavoring, with the divine aid, to fill up the outline here presented, and to carry their plans into execution as fully and as speedily as possible.

Before presenting the outline of what it may be proper for the Board to aim to accomplish, two preliminary remarks are important.

1. It is presumed that the evangelical churches of Christendom have entered upon the work of missions to the heathen with the intention of publishing the gospel to the whole unevangelized world.

2. That the American Board, however, as a missionary institution, does not undertake alone to publish the gospel to all these nations. Other societies in this land, and Christians of other nations, have entered upon this work, and others still will engage in it. Our English brethren are doing more than ourselves, and will not be behind us in this race of usefulness. The French and German churches, too, are beginning to develop the spirit of missionary enterprise; but for some time to come, owing to the state of their civil and religious institutions and the limited prevalence of evangelical piety among them, these churches can be expected to do little more than furnish auxiliary forces to the grand spiritual armies of England and America. In Russia, also, there seems to be the elements of religious enterprise struggling to be freed from the chains of civil and ecclesiastical despotism.

Acting on the principle of not interfering with other evangelical missionary societies, and with the evangelical

churches of other portions of Christendom,—since there is room enough and more than enough for all,—the American Board will direct its efforts to specific portions of the great field.

In pointing out these portions as definitely as possible, reference will be first had to missions and countries beyond sea.

On the *African continent* the attention of the Board is directed more especially to the central regions, and at the same time to certain points on the western and southern coasts. The stations already formed upon the two coasts are starting points for the interior. A range of mountains extends from west to east through the heart of Africa. Recent discoveries lead us to suppose that a spur from this great central chain comes down to the neighborhood of our mission at Cape Palmas. If so, with the blessing of heaven, we may soon establish ourselves upon it. Taking another position at Cape Coast Castle, 450 miles eastward of Cape Palmas, and advancing thence into the Ashantee country, we may soon occupy the mountain range at a more advanced position eastward. As soon as commerce succeeds in making a speedy, annual passage up the Niger to Boosa, the Board propose to occupy some upland position near that place, 1,200 miles in a strait line from our present station at Cape Palmas.

The Board propose, also, to approach the centre of Africa from the south. For this purpose they have commenced a mission at Port Natal, 900 miles eastward of Cape Town, and another in the interior 400 miles from Port Natal. If the region from these points to the centre of the continent be found populous, the Board propose, the Lord granting permission, to advance northward till our line of missions from the west and south shall meet, and keep a jubilee on the mountains of the centre. The proposed line of operations from Cape Palmas to Port Natal is about 4,500 miles.

In *Asia*, the Board have another great line of missions marked out for the enterprise of the churches. The line begins at Constantinople, or rather in Macedonia; runs through the northern districts of Asia Minor, through Persia and Afghanistan, down through western and southern India to Ceylon. On this line we have a station already at Constantinople, two in Asia Minor, one or two in Persia, three in western India, one in southern India, and a number in Ceylon; and a missionary has been appointed to

Rajpootana, higher up the line in western India.

Another line commences in Greece, passes through the southern districts of Asia Minor, through Syria and Palestine to Mesopotamia. On this line three stations have been formed among the Greeks, one in Asia Minor, and two in Syria and Palestine.

Another series of missions has been projected and commenced in eastern Asia and the neighboring Archipelago. The central point is Singapore, at which a station has been formed. It is proposed to extend missions up the populous valley of Siam, towards China in that direction; to the great neighboring islands of Sumatra, Java, and Borneo; and to the coasts of China and Japan, as soon as Divine Providence allows missions to occupy them. Already we have a station in Siam, another at Canton, and one or two in the islands.

How soon it will be practicable to extend our missions westward from the Sandwich Islands among other islands of the North Pacific, it is not now possible to determine.

Such is a concise geographical view of the plans of the Committee, as far as they have been formed, for the missions of the Board, in benighted countries beyond the limits of our own territory.

The *Indian tribes* of North America may be arranged geographically in two classes; those within the limits of the States and territories of the Union, and those beyond the western frontiers. The former, to which a few years since missions were principally confined, are now removing from their present location; and, considering their prospects, may in the formation of future plans, be left out of the account. Their number at the present time may be estimated at 75,000.

The tribes beyond the limits of our states and territories may also be divided into two classes; the one embracing the tribes which have emigrated from the east, and the other those who now occupy their original country. The former are generally agriculturists and settled in their mode of living, and most of them are partially civilized; while the latter obtain subsistence mainly by hunting, are migratory in their habits, and savage in their character. The emigrant tribes, when they shall be joined by their brethren now east of the Mississippi river, will probably embrace about 108,000 souls, while the native tribes between our western frontiers and the

Rocky Mountains, including about 10,000 Ojibwas on the north, are estimated to embrace 122,000. Of the number of those who occupy the territory including the mountains and regions beyond to the Pacific ocean, no correct estimate can be formed.

The western Indians have been approached at the southern and northern extremities of their territory. In the south, beginning with the emigrant Cherokees, Choctaws, and Creeks, the line of our missions extends to the Pawnee country, and thence, by means of the exploring tour performed within the last eighteen months, and the new station recently taken among the Flat Head and Nez Percés tribes, to the Oregon river.

On the north, our line begins with Mackinaw and the Stockbridge Indians, and proceeds on from the southwestern shores of lake Superior, through the Ojibwa country, to the head waters of the Mississippi, and thence into the country of the Sioux, whose bands extend westerly to the head waters of the Missouri. Here we meet with numerous extensive tribes, through which the line should be extended till it intersect the first mentioned line beyond the Rocky Mountains.

The *facilities of access* to these portions of the world are rapidly multiplying. No science has made more rapid progress during the last twenty-five years, than that of geography; no art has improved more than the art of travelling; no enterprize has exerted itself with such amazing power and effect as that of commerce. Steamboats have made rivers as navigable as the ocean; and have extended the facilities of rapid water communication into the centres of vast continents. Already are they on the Niger, ascending to the heart of Africa; and on the Ganges, the Indus, and the Euphrates, ascending to the heart of Asia. They ply between Calcutta and Bombay and the Red Sea; are found in all parts of the Mediterranean, and in the Black Sea; and have actually made their appearance among the islands of the Indian Archipelago. In all this we notice the wonder-working of the providence of God, preparing the way for his churches to publish the gospel every where.

The parts of the earth where it is proposed to establish missions, with a view to occupying, in connection with those already commenced, that portion

of the unevangelized world which may properly be allotted to the American churches which sustain the Board, having been noticed, the AGENCY TO BE USED will now be briefly described.

Human nature is found to be the same in every climate and nation. The causes which can degrade man in one land below his natural level, will exert the same depressing influence in every land where they are allowed to operate uncontrolled. On the other hand, the causes which, through the blessing of God, elevate him to a holy and happy life in one land, will have equal efficacy and are equally necessary in every other. Man can no more be enlightened without education, or holy without the gospel, in Africa or Asia, than in America. He must rise there and every where else by the same means by which *we* are raised and by which *we* are sustained on the scale of social life. Hence the true and simple theory of missions. They are an endeavor to extend to heathen nations the means of improvement, and especially of moral improvement, which we enjoy. They are built upon unquestioned principles of our nature, and upon our every day experience of cause and effect, as well as upon the plainest commands of the word of God. The institutions and influences which we observe to be so effectual, under God, at home, and in which we are taught to repose so much confidence, we endeavor to send abroad by means of foreign missions, and to make them the common property of mankind; not doubting at all their transforming influence, as instruments in His hands by whose command we act. These are the PREACHING OF THE GOSPEL, EDUCATION, and THE PRESS.

The *preaching of the gospel* is of course the leading instrumentality in missions. This was almost the only means which the apostles could command, for in their day there was no press, and neither books nor education for the multitude. The preaching of the gospel is still, and ever will be, the grand means for the conversion of men. The leading object of the Board, therefore, is to supply the millions embraced within the contemplated range of their operations with the preached gospel. Excepting the Sandwich Islands, however,—where the peculiar providence of God has made it necessary for us to occupy the whole ground at once, and such other tribes as may become similarly situated,—the Committee are not expecting adequately, to supply the people with stated preaching from our own land. Nor do they ex-

pect to furnish any foreign nation with preachers for many continuous generations. Heathen nations must be rendered independent of Christendom for their religious teachers as soon as possible. In no other way can this be done, than by endeavoring to raise up men in every place, men born and educated in the several countries, who may be ordained as pastors of the churches. The plans of the Board are formed with a view to this result. Institutions, combining in their nature both the college and the theological seminary, enter into the plans of all our missions beyond sea. We have them now at the Sandwich Islands, in Ceylon, and at Constantinople. We have them resolved upon and projected in the Grecian Archipelago, in Syria, among the Nestorians of Persia, among the Mahrattas of India, and at Singapore. They will be needed in Asia Minor, Mesopotamia, Rajpootana, Siam, China, and the islands of the Indian Archipelago.

Around these seminaries, to a greater or less extent, are schools of different orders for the elementary christian education of youth—partly to furnish promising youths for the seminaries, and partly to furnish model schools, to raise up native teachers for schools, and to cultivate a habit of reading and a taste for education among the people. To superintend this department, it will probably be important to send a small number of well qualified lay-teachers to each of the missions. In process of time native teachers will be qualified to take the whole charge of elementary schools, and even to take the professorships in the seminaries.

The creative power in education has been the *press*. This is the modern gift of tongues; and in many respects it is better than that which the apostles had. It is proposed to make great use of the press. Printing establishments have already been formed at the Sandwich Islands, in China, Siam, at Singapore, in Ceylon, western India, Syria, and Asia Minor. They are about to be sent to western Africa, south Africa, and the Nestorians of Persia. Ere long it is hoped that this stupendous engine will be planted in several other favorable positions. However, it will probably be expedient to employ presses owned by the Board *only so far and so long as they shall be indispensable to the printing which must be done*. Natives are trained to the art of printing wherever we have presses. Gradually, too, our school-books, versions of the scriptures, and

other books, will be replaced by those which are the result of native labor; and thus native authorship will be encouraged, and the natives incited to literary labors by their own presses.

Thus much it seemed necessary to say concerning the mode in which the Board operates through its missions. The object at which they aim is, with the divine blessing, to render the natives independent of foreign aid as soon as possible. They would add, however, that they have no confidence in this or any other system of means, except as instrumentalities in the hands of the Almighty Spirit, which he is wont to bless. All will be in vain without his blessing. Yet that blessing is promised, absolutely pledged, in the work of propagating the gospel—may be calculated upon; and it is unbelief to fear lest, notwithstanding the explicit promises of God, the churches will labor in vain and spend their strength for nought in such a work as this.

It is difficult to say *what number of laborers* will be needed to carry out the plans which have been described. Probably *twelve hundred ordained missionaries*, including those already in the service of the Board, would suffice for the countries beyond sea; and those should have the assistance of about *three hundred laymen*, as physicians, printers, teachers, etc.

No portion of the heathen will require so many laborers or so great expenditures, in proportion to the number of souls to be benefitted, as the migratory tribes of the North American Indians. No class of the heathen require more to be done for them, while none are with greater difficulty brought under a permanent christian influence. Nearly the whole of this race must undoubtedly receive the gospel from the hands of the christian community in the United States, if they are ever to partake of its blessings. That portion of them which might properly be allotted to the Board, would probably require *sixty* ordained missionaries, including those now laboring among them, and twice that number of lay catechists, teachers, etc., who should be intelligent men, qualified to give religious instruction among the small bands with which they should have their residence.

Twelve hundred and sixty ordained missionaries, with four hundred and twenty lay assistants, besides female helpers, may be taken as the number of laborers which would be requisite to carry this plan into effect.

The question will arise, whether it is practicable for a single missionary society to superintend and direct a system thus extended? It will be altogether practicable. More laborers would indeed be required in the corresponding and financial departments. More time also would be required of the Prudential Committee. But it is important to add, that the labors and responsibilities in the executive department are not necessarily and materially increased by an increase of the number of missionaries in any one mission. In general the missions of the Board are expected to organize themselves for united deliberation and business as soon as three brethren belong to them, and to become jointly responsible to the Prudential Committee for all their measures as a body and as individuals. Three hundred missionaries distributed among our existing missions, after they had actually entered their respective fields, would alleviate rather than increase the cares of those who have the direction of the missions.

The Board will not deem *twelve hundred and sixty* preachers of the gospel a large number to be sent into the extended fields we have been contemplating. Already, through the smiles of heaven, more than one-twelfth part of the number are on the ground. But when all are there, supposing we assign to each man the responsibility of seeing the gospel published to 50,000 souls, our supply reaches only 63,000,000 of the hundreds of millions which are to be evangelized. But let the central situation of our contemplated posts be considered. In Africa they extend along its high places—its central regions—the sources of its great rivers—the seats of its more civilized and powerful native races and kingdoms. In Asia, they are the very foci of the nations. They are the radiant points of light and influence. And should our thirty or forty contemplated seminaries enjoy the gracious visitations of the Holy Spirit, they will be like cities set on a hill; the light of them to be seen, and the influence flowing out from them to be felt, over a wide extent of territory.

This plan of operation contemplates an annual and great increase of the number of missionaries and assistants in every department. To furnish twelve hundred and sixty ordained missionaries, which will afford only the scanty supply of one preacher to each 50,000 souls in the population embraced in this plan,—and to accomplish this within any moderate number of years, must obviously

require an immediate and great advance on our present augmentation of numbers, by adding eight or ten a year. At this rate of increase it would require more than a hundred years to bring the requisite number into the field; during which time more than three generations of the heathen would go to the judgment, followed by more than five generations of missionaries; thus leaving the great mass of the heathen now on the earth, and two or three generations who may succeed them, unaffected by the renewing and saving power of the gospel.

Carrying this plan into effect involves also the necessity of a corresponding increase of pecuniary resources. Conducting the missions of the Board on their present scale, without reinforcement or extra expenditures of any kind, will require at least \$200,000 for the year terminating with next July. Then there is the existing debt of about \$40,000 to be cancelled; then about forty mission families now under appointment to be sent out, requiring nearly \$40,000 more;—calling for at least \$280,000 from the treasury during the year. But here no calculation is made for enlarging our establishments for schools, for printing, for educating native schoolmasters and preachers, or for giv-

ing increased efficiency in any manner to the missionaries now in the field. Nor are any calculations made for sending out additional missionaries and assistants who may offer their services during the year. Are, then, our missions to remain from year to year, or for a single year, just where they are—printing no more, gathering no more schools, training no more native assistants, exerting no more powerful and extensive influence of any kind on the heathen? Is the flowing in of missionary candidates, which, during the last year, has much exceeded any thing before, to be arrested, and no provision made for sending them forth, till after another meeting and another impulse of this kind? Or is there to be high ground taken by the whole christian community, which shall encourage every young man whose heart the Lord has inclined to go to the heathen, to offer himself; encourage the missionaries to extend their labors and avail themselves of all the facilities within their reach for enlightening and saving the nations; while the Committee shall also feel encouraged to take a wide survey of the heathen world, and to enlarge their plans, and hasten the whole work on to its completion, with an enterprise and vigor corresponding to the emergency of the case.

INTELLIGENCE FROM THE MISSIONS.

Nestorians of Persia.

EXTRACTS FROM THE JOURNAL OF MR. PERKINS AT OORMIAH.

THE portion of Mr. Perkins' journal inserted in the number for August of last year, closing on p. 296, brings the narrative of his labors down to the end of December, 1835, the period when the portion now to be inserted begins.

January 16, 1836. To-day we met in our new school-room for religious worship. It is a spacious and convenient room for a school; and no less so for our Sabbath service. To-day we tried to consecrate it to the Lord. I preached from 1 Kings, viii, 27. "But will God indeed dwell on the earth? Behold the heaven of heavens cannot contain thee; how much less this house that I have builded:" and 1 Kings, ix, 3. "And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me; I have hallowed

this house which thou hast built to put my name there forever, and mine eyes and mine heart shall be there perpetually." It is our fervent and unceasing prayer that this scripture may be fully verified in reference to our school-room.

17. Our school-room fitted up in the Lancasterian style is an object of great curiosity. Multitudes, both of Mussulmans and Nestorians, throng in to inspect it. It is the first and the only Lancasterian school-room in central Asia. May it prove the harbinger of many thousands.

18. To-day our school commenced, and seven boys and young men from the city, attended.

19. Seventeen scholars from abroad joined our school, among whom are three deacons and one priest. They all lodge in a room in one of our houses. With the scholars from the city they make a very respectable school.

23. The scholars requested permission to attend our English worship, which was granted. Though they know noth-

ing of our language, they listened with much interest. It is exceedingly gratifying, in this distant land, to have so many present at our worship. Mar Yohanna took his seat by my side in our little desk. He now understands enough of English to be much interested and profited by attending our religious meetings. This afternoon we held our Bible-class exercise in the school-room. Most of the scholars were present. We conducted the services in the Nestorian language. The scholars read each a verse, which Mar Yohanna expounded, occupying all the time, with the exception of the very few suggestions which I found it proper to add to his appropriate and impressive remarks.

Mar Yohanna is a natural orator, though little accustomed to preaching; and the size of his audience—thirty in number, and the interest of the undertaking seemed to inspire him to-day, and rendered him quite eloquent. May the Lord bless this deeply interesting exercise to both preacher and hearers.

27. Our school succeeds admirably. But we greatly need slates, pencils, and other apparatus. By constant toil I am able to furnish reading in the Nestorian language, on school cards, two hours per day. Two hours the scholars read the Bible in their ancient language; and two hours they spend in writing with their fingers in the sand-boxes, and in learning arithmetic from the *abacus*: The time devoted to the two latter exercises a few of the older scholars spend in reciting to me in English. Two deacons in the school are very fine young men. They render great assistance to priest Abraham, as monitors of classes; and by alternating in writing, copy two or three cards per day for the use of the school.

31. Mar Joseph, the bishop resident at the village of Adah, passes the Sabbath with Mar Yohanna. He attended our English worship this morning. I had thus a Nestorian bishop at each elbow, in the pulpit, while preaching. Our Bible exercise in the Nestorian language this afternoon was extremely interesting. Mar Yohanna's remarks were again intelligent and impressive. Mar Joseph listened with deep attention. A priest from his village was also present. At this exercise we have a constantly increasing congregation. Last Sabbath Mar Yohanna repeated at the commencement of the services a short prayer which I had prepared for the daily use of the school. To-day he asked me if he should again repeat that prayer. I told him that perhaps he would prefer to

make a short extemporaneous prayer. "No," said he, "I cannot pray from my heart so well as that prayer is written." So he again repeated the school prayer. At the close of the meeting I requested Mar Yohanna to invite Mar Joseph to add a few remarks. He did so, but Mar Joseph declined, being, as Mar Yohanna whispered to me in English, ashamed to preach extemporaneously. Mar Yohanna's meaning was, that the other bishop was too diffident to preach in that manner. Mar Joseph expresses himself extremely interested in the exercise, and said that he greatly rejoiced to see such a commencement of preaching the gospel among the Nestorians. In their own churches, the worship of the Nestorians consists merely in chanting the Scriptures and their prayers in the ancient Syriac, a language which few of the priests and none of the people understand.

Feb. 1. To-day the fast of Jonah, as the Nestorians call it, commenced. This is an annual fast of three days, and is kept in commemoration of Jonah's being swallowed by the whale. Most of each day is occupied in saying prayers at their churches. During their fasts the Nestorians abstain from animal food, but not for a single day from food altogether. Each fast is anticipated and followed by a *byram*, or festival, to make up for the self-denial in not eating during the fast, which is a season of the most disgusting dissipation. Thus the whole time is cut up into fasts and feasts, into partial abstinence and brutal indulgence; and scarcely a single week remains, during the whole year, undisturbed by senseless mummery or noisy revelling. The people proclaim, with great self-complacency, the number and length of their fasts, and seem to think themselves very religious, from the mere fact that about one half the year is included in their seasons of partial abstinence. I know not what more artful contrivance Satan could have invented, as a substitute for the pure religion of the gospel, than he has furnished in the fasts of these oriental churches. By common consent, it is lawful and proper among the Nestorians to labor during their fasts. The only difference between these and other times is abstinence from animal food. No matter how richly their vegetable dishes are served up. The palatable preparation of fast dishes is in fact quite a science among them. During their festivals it is regarded as highly improper to labor. The whole time must then be devoted to eating, drinking, and carousal

According to priest Abraham's explanation of the subject, the Nestorians do not regard their festivals as holy time, in the same sense in which they regard the Sabbath; but *fate* is always determined against those who labor on such days; so that their secular undertakings will universally be thwarted, and not improbably some signal calamity will also visit the offender. Happily our school is not much interrupted on these days of festivity. The most skilful hair-splitters among the Nestorians see nothing in reading or in arithmetic, which savors so much of secular labor as to constitute sin, or incur danger. But woe to the boy or the man who takes his pen to write during these festivals. Writing would be labor.

While our hearts are often ready to sink, in view of this degraded state of the Nestorians, their gross departure from the spirit and practice of the gospel, we are at the same time greatly cheered by circumstances of encouragement. The high ecclesiastics in our families and many others manifest deep interest in our religious instructions, and evident dissatisfaction with their own senseless ceremonies.

2. This afternoon the mother of three of our scholars came into our school and commenced disturbance, by ordering her sons to go home. Our priest, the teacher, was at church saying his prayers. The first monitor was frightened and sent for me. As I entered the school-room, the woman turned from the monitor and directed her boisterous vociferations to me. "My boys," said she, "shall stay no longer. They are not slaves. They are related to the governor of our village; and you, sir, shall not have the glory of their presence in your school, unless you pay them wages. Not wishing to join in the encounter, I sent a boy to the church to call priest Abraham, the teacher. The priest soon came, and the woman being one of his flock, and a relative, was a little intimidated. The priest was much excited, especially by the insult which he conceived the woman had offered me by her impertinent vociferations. "You and your nation," said he, addressing himself to her, "are most vile and ungrateful; and it is on this account that the Lord permits the Mohammedans to oppress us. Take your boys and be gone." By this time, Mar Yohanna, who was also at the church and had received some intimation of the affair, entered the school-room. He reiterated in yet stronger terms what the priest had said, and told the scholars,

moreover, that every one who was not intending to remain three years (an oriental hyperbole) must leave the school that moment; that he should not allow the American gentleman, who had come here to bless and save his people, to be thus treated, etc. The woman, with great mortification, took her boys and departed. All the scholars reiterated their testimony that she is a very bad woman, and had conducted most disgracefully in this instance. But we have doubtless multitudes to encounter just as low and mercenary in their feelings, and equally insensible to their highest welfare. The school was essentially benefitted by this rupture. The priest's and bishop's lectures have taught the scholars that they, and not I, are benefitted by their attending our school.

3. To-day the three days closed, and the sacrament was administered in the Nestorian church. The bishops importuned us to attend and partake with them. I was so unwell with a severe cold as to be unable to leave my room. Thus Providence furnished me with a satisfactory excuse for not going to the church. Oh that this dear people may become Christians in heart and in life, as well as in name, and then what a privilege will it be for us to unite with them, at the table of the Lord!

At evening Mar Joseph, who was still with Mar Yohanna, called at my room to inquire after my health. "You were unable to be at our church to-day," said he. Yes, I replied, I have been confined to the house. "May God restore you and long spare your life," said Mar Joseph. "He has a great work for you yet to do for our poor nation, who, we are sensible, have wandered far from the right way." His evident solicitude for my health, and the solemnity with which he spoke, made me happy in the belief that Mar Joseph's words expressed the feelings of his heart. May the Lord speedily accomplish for the Nestorians the great work to which the bishop refers.

4. Finding full employ for priest Abraham in translation and the preparation of school-cards; (no man in the province can use the pen so well as he can,) we sent to-day to the village, eight miles distant, for priest John, who has an excellent reputation, as a *book scholar*, to come and engage in our school.

5. Mar Yohanna went home, to attend the wedding of a brother. We all received an importunate invitation to accompany him, but the severity of the weather forbade us to go that distance.

6. Priest John came to engage as teacher in our school. He is nearly forty years of age, a very interesting man, an excellent scholar for a Nestorian, decidedly the best in their language I have met with, and naturally of a very serious contemplative character.

At evening read with our priests the parable of the sower, which is to be our Bible exercise tomorrow. They manifested deep interest in my explanation of the passage.

7. In the absence of Mar Yohanna, priest John conducted our Nestorian service. He gave in his own language the substance of my remarks on the passage, last evening. The scholars were very attentive, and the priests appeared solemn and deeply interested in the subject. Such preaching is quite new to the Nestorians. May it become the power of God to their salvation.

9. The priests inquired of me the particular object of our Monday evening prayer-meeting. I told them that we attached no importance to the time; but that it was our object to stir up each other's minds, and to pray for ourselves, our friends, and the kingdom of Christ. As an explanation of the practice I also read to them Malachi iii, 16. "They that feared the Lord spake often one to another," etc., and Heb. x, 25. "Not forsaking the assembling yourselves together, as the manner of some is," etc. The idea of such prayer-meetings appeared new and deeply interesting to the priests, and they expressed their regret that their own people have not hearts thus to assemble and pray.

10. We this evening revised the beautiful evening hymn, "The day is passed and gone," etc., which, with the assistance of priest Abraham, I recently translated into the Nestorian language for the use of the school. The priests seemed quite enraptured with it, and could scarcely cease singing it in the tune Pleyel's Hymn, to which I adapted the translation. The Syriac language quite eclipses the English in the softness and sweetness of its sounds.

11. This evening the scholars, who had obtained a copy of the evening hymn sung it of their own accord two or three hours in their room. Their style of singing it is, to be sure, quite rude; but it is most gratifying to witness their efforts to learn.

13. We studied the parable of the Wheat and the Tares, and the parables following, as our Bible lesson for tomorrow. The priests were again deeply interested. They are remarkably docile,

and receive my explanations of Scripture, though their heads were long since filled with their own mystic interpretations. The same childish expositions of the parables of our Lord, which were introduced in the first centuries, and have since been so often repeated in the other oriental churches, still exist in all their youthful vigor, among the Nestorians. These must be gradually removed, and their place supplied by the simple truths of the gospel.

14. Priest John being unwell, priest Abraham conducted the Nestorian meeting. Our school-room was quite full, and the solemnity and apparent interest most encouraging. The priest was very correct in giving the same exposition which I gave in our private exercise last evening, with a single exception. On the parable of the leaven, forgetting himself for a moment, he introduced his old exposition, according to which every sentence and every word must have a particular figurative application. "Why," said he, "did the woman hide the leaven in three measures of meal? I will tell you why: it was because Noah had three sons, from whom the whole world was peopled. The meal is the world; and the three measures are three races of men." It is such puerile theology, rather than those grosser perversions of the Bible which savor of blasphemy, that we have to root out from the minds of the Nestorian clergy. In the evening we invited all the scholars to our room, to sing their evening hymn. The season was delightful.

15. To-day we commenced the great work of translating the Bible into the Nestorian language. Oh how unworthy are we for so important and glorious an undertaking! May the Lord prosper this, his own work, in our feeble hands. Happily the entire Scriptures exist in the ancient Syriac, the book language of the Nestorians; though in the Jacobite character. But this ancient language is not understood by the people; and the Jacobite character is detested, and but very imperfectly understood by the ecclesiastics, who readily read the ancient Syriac in their own character. A translation of the Bible into the modern language, therefore, and an edition of the ancient Syriac Scriptures in the Nestorian character are both in the highest degree desirable.

This evening our attendant expressed strong apprehension of an assault from thieves. "The impression is general in the city," said he, "that a gang of robbers are plotting an attack upon you by

night, and multitudes are sounding the caution that you should be on your guard." We inquired, wherefore—whether there was any dissatisfaction on account of our residing in the city? "Oh no," said he, "both Mohammedans and Nestorians are your friends, and are tenderly solicitous for your safety; but the robbers have conceived the idea that you have chests of money in your houses." In Persia every European is supposed to be loaded with money, and Oormiah is a noted place for the *lootee*, or professional robbers of the country. We trust, however, that our God will watch over us. Our situation is, indeed, a little lonely, entirely removed, as we are, from European residents. The great advantages, however, which Oormiah, from this very circumstance, presents to the missionary, fully reconcile and render us happy, even in our distant seclusion. No mountain of European vices here lies between us and our appropriate labors; and here no army of vicious foreigners oppose us and our object by slanderous reports and immoral examples. It is a circumstance which calls for devout thankfulness to God, that this very promising field is thus fully open to us, without a hand or a tongue, or a single extraneous influence to rise up in opposition.

17. To-day a considerable number of the scholars went home, to unite the remainder of this week in a season of festivity, in anticipation of the seven weeks fast which commences next Sabbath. May heavenly light soon break in upon these darkened minds, and teach them a more excellent way.

A wealthy, influential Nestorian, from Charbash, a village two miles distant, called to invite us to be his guests to-morrow.

18. In the morning horses were sent from Charbash for Mrs. Perkins and Mrs. Grant, and we set off about ten o'clock for our visit. Priest John, who is well acquainted in that village, accompanied us. Though a season of general festivity, no importunity at dinner could induce priest John to taste a drop of wine. He had formerly been addicted to it, as we had before been informed, but of his own accord had broken entirely off on coming to reside with us. Our host humorously remarked, "Priest John formerly drank wine quite too freely; but he has become a sober man now in living two weeks with you." The priest felt exceedingly mortified by these remarks, not suspecting that we were aware of his previous habits. To the end, how-

ever, he tasted nothing stronger than water, and maintained his ground with all the firmness of thorough reformation. Such examples have we to sustain us in adhering to the strictness of our American habits, instead of compromising with the low indulgences of these countries.

Western Africa.

LETTER FROM MR. WILSON, DATED AT
CAPE PALMAS, AUG. 24, 1836.

Health—Organization of a Church— Schools.

THE extending influence of this mission, especially among the native population, and its favorable prospects of future good to that part of the benighted continent where it is located, cannot fail to interest all the friends of Africa.

Since I wrote last our general health has been good, and we have been subjected to little or no interruption in our business from sickness. When I say good health, however, you must not understand me as speaking of what you would call in America good health, but *good African health*. We have frequent attacks of chill and fever, but are not confined to our rooms for more than a few hours, and are able the next day to resume our duties. We feel thankful for the share of health that we enjoy, and rejoice to know that God uses our feeble instrumentality to forward his cause in this benighted land. We have recently formed ourselves into a church, and on last Sabbath I administered the communion of the Lord's supper for the first time. Three Americans were admitted on examination, making the number of our communicants six in all. One of the individuals admitted is a young man who has been a member of our family and school for the last eight months. Another is the young man mentioned in my last, who is to take charge of the school at Rocktown. Both of these are excellent young men, and promise to be useful as teachers in the mission. Besides these, we have cheering cause to hope that our favorite native boy, Waser, has experienced a genuine change of heart. He does not think so himself, nor do we tell him so, though he affords us increasing evidence of it every day. One of the most decided proofs he gives of a change is the tender and anxious

solicitude he manifests for the salvation of his countrymen, and the efforts he makes to instruct them on the subject of religion. In conversation with him the other day, I inquired what would induce him to work on the Sabbath as he had once done. "Nothing," he said. I asked him if his countrymen should conspire to make him, and lay before him the alternative of compliance or death, what would he do? He said with feeling emotion and fixed determination, "Then I die one time, it be God palaver, I no work Sunday any more." He has lived with us now more than one year, and we have found him all the while a most amiable and worthy boy, and an exception in very many respects to every other native that we have ever known. He has been my teacher in the native tongue for six months, and has been, in very many ways, serviceable to us. We trust that God designs extensive good through his instrumentality. I commenced preaching to the natives in public two weeks ago through an interpreter, and design to spend all my Sabbath afternoons with them. The audience heretofore has been small, but quite as attentive and orderly as I could expect. The king leads the way in attendance, and has said that his people shall work no more on Sunday after they have housed the present crops of rice. We attach very little importance, however, to these outward signs; our sole reliance is upon the efficacious influences of God's grace.

I have built a small house for Mrs. Strobel on our lot, in which she will open a day-school for native children on Monday next. The school at Rocktown will be commenced by the first of October; and I expect to commence one at Graway on Monday. This one will be taught by the young man, mentioned above as a member of our family, for the present. His education is superficial, but he reads and writes well enough to teach the elements of reading. In the four schools we shall embrace from seventy-five to one hundred children. I visited Graway with John Banks, the young man who is to teach there, three days ago; and no sooner had I told them that I was ready to commence a school, than all hands were summoned to work, and in twenty-four hours they had reared a comfortable house for the teacher and inclosed a yard, being more than a hundred men and boys at work. Their eagerness to have a school cannot be supposed to arise from a thorough conviction of its importance; but it was gratify-

ing to have such a hearty reception, and to see the people engage in it with so much spirit.

We have had as yet no trouble about keeping our school-boys together. They all appear to be cheerful and contented; and when it has been necessary for one or two of them to go home to their parents, on account of sickness, they have gone very reluctantly. I fear, however, that it will not be so easy to maintain the day schools, as the parents would exert no authority in compelling the attendance of their children. We have four native girls in our family, one of whom is betrothed to one of the male members of our school. We shall add soon two more girls to the present number, but shall not increase it beyond six, as we find it very undesirable to have boys and girls in the same yard, and must defer a female school until our numbers and health will warrant the undertaking.

On the 30th of August, Mr. Wilson adds—

Our own school is growing upon our hands in spite of us. For more than a week past we have had daily applications and generally by boys from a distance. We have now about twenty native children in our charge and yard. Mrs. W. teaches in the forenoon and I in the afternoon. Had we any female assistance Mrs. Wilson could devote more of her time to instruction, but she has no assistance in domestic affairs.

Southern Africa.

LETTER FROM DOCT. WILSON, DATED
AT KURUMAN, MARCH 21, 1836.

AFTER the delay at Griqua Town, mentioned at p. 342 of the last volume, Messrs. Lindley and Venable proceeded on the 22d of January, according to the intention there stated, to the country of Mosalekatsi, to inform him of the object of the mission and make the requisite preparations for the residence of the mission families there. Doct. Wilson and the females remained at Griqua Town a short time longer, and then moved forward to Kuruman, another station of the London Missionary Society, about 110 miles north of Griqua Town, at which place the following letter was written. The mission families have been received with great hospitality and christian affection by

their brethren of the London Missionary Society, and aided with facilities for prosecuting their journey and commencing their labors in their new and remote field.

Preparation for entering their Field of Labor.

Three weeks after their departure I despatched an express to Moseko the principal residence of Mosalekatsi. The messengers have returned and brought us a good account of them. Up to the time of the leaving of our messengers, the brethren had not seen Mosalekatsi. He was absent beyond Moseko two or three days' journey. Before they reached that place they sent messengers forward, who, not finding Mosalekatsi at Moseko, proceeded to where he was. Upon being informed of the coming of the brethren, he professed to be much rejoiced. He sent back with the messengers one of his principal men to express to the brethren his approbation of their coming to his country; and also to say that as he supposed they were fatigued, they might wait until rested, and then visit him; or else they might engage in their work, and after its completion, then they could visit him. The brethren were anxious to see him before they would commence building; and from day to day proposed to the chief (who said he must go with them when they should go) to go and visit his majesty. The chief always put them off with some excuse or other. The brethren at last perceived from his conduct, as also from that of Mosalekatsi, that he was unwilling the brethren should visit him at that time. In this opinion they were confirmed by afterwards learning that Mosalekatsi was at that time engaged in putting to death a number of his people, men, women, and children, on account of the death of one of his own children, which he alleged had been produced by witchcraft. The brethren speak of Mosalekatsi as a most bloody man, capable of every thing that is bad. They were engaged in enlarging and repairing the house, the walls of which were commenced by the French missionaries. The work seemed to be advancing with spirit. They thought that they would complete the building about the last of April. After their return we shall all go in as soon as practicable. The brethren will transmit to you their journals, acquainting you in full with their views of their field of labor. Since their departure, as well as before, I have been engaged in the study of the *Sichuana* language, in the prose-

cution of which I have found the translations of Mr. Moffat of this place of great use. Besides the daily studying of them, I have found the exercise of turning English into *Sichuana*, and then comparing it with Mr. M.'s translation, to be very profitable in ascertaining the structure of the language. We are now able to use the language to some extent in conversation. The *Sitibela* is the proper language of Matebela. This is the name by which the people of Dingaan and those that fled with Mosalekatsi from Dingaan's country are known by the native tribes. Zulu (*Zoolah*) is a name that they have arrogated to themselves, and is equivalent to celestial, or heavenly. However, as a good part of Mosalekatsi's subjects are conquered Bechuana's, the *Sichuana* language is also used. The two languages are quite cognate. It will be necessary that we understand both. During our stay at Griqua Town we found a man who understood the *Sitibela*. From him we obtained words in that language to the number of 1,700, which we have arranged in alphabetical order, as the commencement of a vocabulary. From the words thus obtained we have formed an alphabet, and prepared and printed lessons in spelling; so that we are ready to commence schools, and have the necessary school-lessons on the Lancasterian plan to advance children as far as reading. From the same source we obtained a number of easy sentences, and hope to be able to prepare and print a lesson in easy reading before we leave this place. I should mention that the brethren here have kindly let us have the use of their press, and gave us such instructions about setting the type, etc., as we needed; besides which they kindly furnished us with paper for printing. The more I see of missionary operations the more I am impressed with the importance of addressing our efforts mainly to the youth. I have frequently been afraid that our movements would appear very tardy in the eyes of the Committee and of our friends in America; and indeed it is difficult to make them realize the difficulties that have detained us. Yet, upon reviewing our course, I have but little doubt that we have advanced farther in obtaining the language, and in readiness to commence operations, than if our course had been directly onwards.

There is prevailing in this part of Africa a most severe drought. For the last thirty or forty years it appears that the quantity of rain has been gradually decreasing. Some years more rain falls

than during others. This decrease of rain threatens to make the country northward from the Great Orange River an uninhabited desert. I suppose that more than one half of the fountains in this section of the country have failed, and all have suffered a decrease in the quantity of water sent forth. As all agricultural operations depend on the fountains for irrigation, if the drought continue, the country must be abandoned by civilized man. You will regret to learn that the interesting station at Griqua Town is now being broken up in consequence of the failure of the fountain which supplied water for the irrigation of their lands. This fact with regard to water spreads a disheartening aspect over the country in view of missionary operations. Mosalekatsi's country appears to be much better watered and to have much more rain.

LETTER FROM DOCT. ADAMS, DATED
AT BUTTERWORTH, APRIL 11, 1836.

AFTER visiting Port Natal and the residence of Dingaan, the chief of the Maritime Zoolahs, and leaving Mr. Champion there, Mr. Grout and Doct. Adams returned to Bethelsdorp for their families and effects. Their progress, on their return to Dingaan's country, is given below. Butterworth is a station of the Wesleyan brethren from England.

Journey from Bethelsdorp towards Port Natal.

We left Bethelsdorp for Port Natal on the 21st ult., and reached this place on Saturday evening, the 9th instant, two or three hours later than the Wesleyan missionaries, who are just returning to their stations which they were obliged to abandon at the commencement of the late war. Thus far the Lord has prospered us on our way. We left King William's town, the capital of the territory recently added to the colony, on the 4th instant, and crossed the Kei river, the new boundary, on the 8th. While at King William's town we had an interview with colonel Smith, commander in chief on the frontier, and governor of the new province, (called "Queen Adelaide.") He received us very cordially and kindly offered to do all in his power to facilitate our journey. We are now in the country of Creili, son of the late chief Hintza, who was killed during the war. Butterworth presents a melancholy scene of desolation. The mission buildings have

been burned and the whole premises laid waste by the very people for whose benefit they were erected, and who for several years have enjoyed the counsel and instructions of missionaries. We yesterday had divine service with our Wesleyan brethren, five in number, within the walls of the chapel, which are still standing. One of these brethren remains at this place; the others proceed to the other stations in Caffreland, and we regret that they are to be detained so long at this place, that we cannot have the pleasure of their company. The appearance of this part of the country is fine. The soil is very fertile, and vegetation luxuriant. The beautiful Mimosa tree is scattered over mountain and valley, bearing a yellow blossom which is quite fragrant. Flowers of great variety and of beautiful appearance are scattered here and there among the grass and upon low bushes. Here may be seen lofty mountains covered with verdure to the very summit; valleys filled with gardens; large herds of cattle grazing on the low lands, along the declivities and upon the tops of the hills; kraals of the natives, ten or fifteen in view at the same time. Such are the prospects which continually meet our eyes as we advance. From the river Omzimvoobo, where the Wesleyans have a station, to Port Natal, the distance of about two hundred miles, and from the latter place to the Om Zoolala river, about eighty miles, the whole country along the sea coast is uninhabited, having been depopulated by Chaka, the predecessor of Dingaan. Remnants of the different tribes who formerly inhabited this tract are scattered throughout Cafferland, and are designated by the general name of Fingors. About two thousand of them reside at Natal, under the protection of the white men of that place. We shall probably be three weeks in passing through this solitary and desolate part of the country. From what we have learned of Port Natal, we hope you will be able to send missionaries and supplies direct to that place. The anchorage outside the harbor is considered by competent judges to be entirely safe for ships which draw too much water to cross the bar, as with either of the prevailing winds, northeast and southwest, they may get to sea. From a ship anchored outside, passengers and supplies could readily be landed, and there are boats suitable for that purpose. The depth of water upon the bar at spring-tide is twelve feet. The climate of Natal is very salubrious. Among the white residents disease is

very rare. The natives are subject to the dysentery at certain seasons, probably in consequence of their manner of living, their diet being vegetable altogether. We were there during the

month of January, which is said to be the warmest month in the year. The weather was warm, but not oppressive, the thermometer ranging from 70 to 85 and 90 degrees.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE AMERICAN BAPTIST BOARD IN BURMAH.

The journal of Mrs. Wade contains interesting statements respecting the—

Christian Character of the Converts, and Admissions to the Church at Tavoy.

Dec. 14, 1835. This evening the Karen Christians met in our new cottage, to consecrate it by prayer and supplication to the Lord. They said that they built it for no worldly purpose, but to receive their teachers, that they might hear more about the Savior who died for them, and learn more about his holy will; and they prayed that God would accept it, and that his blessing might rest upon it. The cottage has been built entirely by the church here, with the exception of a few days' work by the Burmans who brought our things from Tavoy, and is worth sixty or seventy rupees. Let Christians in America look at the poverty of these Karen disciples, and learn to imitate Him, who for our sakes became poor.

15. After uniting in asking a blessing from on high, four of our Karen Christians set out on a short missionary excursion. May the presence of the Savior go with them. Away in this dark heathen land, we often think how much good might be done by pious intelligent laymen, in different parts of our dear native land, if they would set about the work as these poor heathen converts do.

18. The four Christians returned this evening, rather sad from the coldness and inattention of those whose welfare they had been trying to promote. They said, however, they felt peace before God in doing their duty, and solemnly warning those poor hardened people, in the name of the Lord, to flee from all their superstitions and sins, to Him who is "mighty to save."

19. This evening has been devoted to the examination of eight of the forty-three candidates for baptism. They had all been before the church for quite a long time, and gave very pleasing evidence of a change of heart, and a new life. Two of our dear pupils were of the number, and all the others were from the villages around. Three of

them were from a distant village, visited by brother Mason and Mr. Wade last year, and where two of the Christians from this place have been teaching a school, and preaching the little they themselves had learned, of the blessed gospel. Several more in the same village are hopefully converted, and one anxiously waiting brother Mason's arrival to be baptised.

20. Sabbath evening. Have enjoyed a delightful Sabbath. One old woman, who asked for baptism before we left last year, being anxious to be received into the church, was examined and accepted. When we arrived here last year, this large family, with the exception of one young man who had married one of the daughters, were worshipping nats, and seldom came near us. Now, the father, mother, and one daughter, are members of the church, five more are asking for baptism, and some others are under serious impressions. At evening the nine candidates were baptised; and as we proceeded slowly to the water, singing one of the songs of Zion, I could not help thinking that rejoicing angels hovered over us. One of those baptised to-day was from the tribe of Myet-keen Karens, mentioned last Sabbath; and his relative, an old man who gives very pleasing evidence of piety, has come forward this evening and asked for baptism. All these have to bear bitter reproach and contempt from their relatives and friends.

23. I met an interesting assembly of eighty at the female prayer-meeting this morning, about sixty of whom are members of the church. Besides several prayers, I spend some time in teaching them their duties as daughters, wives, mothers, neighbors, church members, etc. etc., and am much gratified with their answers and remarks, from week to week. But while I try to teach them, I feel deeply my need of more of their humble and child-like spirit.

27. Have enjoyed another delightful Sabbath in this little consecrated spot, in the midst of these heathen jungles; and at the close of the day accompanied nine more lovely converts down to the "watery grave," making twenty-three baptised since our arrival here. Four were our pupils in Tavoy last season, and, with the nine baptised in Tavoy, make thirteen from that school. Five of the number are lately married to pious and respectable companions, and bid fair to exert a happy influence in society.

31. This is to us all a very solemn and interesting week, on account of the prepara-

tion for commemorating the Savior's dying love next Sabbath; and we feel more and more pleased with these dear Christians, as we converse with them all, individually, respecting the state of their souls. Besides the two suspended some time since, not the least occasion of church discipline has yet appeared; and we feel that the presence of the blessed Holy Spirit is in our midst.

MISSION OF THE LONDON MISSIONARY SOCIETY AT THE SOCIETY AND GEORGIAN ISLANDS.

State of the Native Churches at Tahiti.

THE mission on Tahiti, where the missionaries arrived in March, 1797, was the first commenced by the London Society, and among the earliest of modern missions. Since that period numerous associations have been organized in christian countries for sending the gospel to the heathen, which have been from year to year occupying new posts and constantly extending their operations in heathen lands. Mr. Nott, the writer of the following article, was one of the earliest missionaries to Tahiti, and having witnessed the progress and reverses of the work there, is well qualified to testify respecting what has been accomplished. The editors of the London Missionary Magazine introduce his communication with the following remarks.

The friends of the society have been informed of the arrival of Mr. Nott, who has returned to this country after the labor of forty eventful years in the South Sea Islands, during which he has witnessed, and been a chief instrument in effecting, by the blessing of the Most High, one of the most marvellous and important changes that any nation can experience—the abandonment of idolatry, and the adoption of the christian faith. The following extract is from a communication addressed, by this devoted servant of Christ, to the directors of the society, since his arrival in England, and will be perused, we are assured, with grateful satisfaction.

On the 20th of February, 1836, I embarked, with Mrs. Nott, on board the French brig *Courier*, bound for Bordeaux, and anchored off that city on the 5th of June, having been only three months and a half at sea. At the quarterly meeting of the brethren in Tahiti, in September, 1835, I informed them, that by the time of our next meeting, which would be in the following December, I hoped to lay before them the whole of the Scriptures in the Tahitian language. This information produced no small joy

among them. We met in December last, and I was then enabled to state that the Scriptures were finished. This excited in their minds, as also in my own, gratitude to God for his supporting goodness, in sparing my life, and enabling me to finish what I had, with long and unremitting endeavors, labored to accomplish. It now appeared to the brethren very desirable that the Scriptures should be printed in England, by the aid of the British and Foreign Bible Society. The work was felt to be too great for us to attempt. Detached portions of Scripture, as a single Gospel, or a single book, a spelling-book, or a tract, might be accomplished; but the entire volume of Divine Revelation could at best only be done in a very inferior manner, and by a process so slow as to occasion a most undesirable delay. The brethren were very apprehensive of the risk I should incur in another voyage round Cape Horn, and though they did not doubt that the change of air would tend to restore my exhausted energy and health; yet, they rather hoped than believed, that I should reach my native country in such a state of health as to be instrumental in forwarding the printing of the Bible for the poor Tahitians. This was my hope; the thought of it cheered and animated my spirit in the prospect of dangers, and the uncertainty as to how I might bear the voyage. By the good hand of God upon us we have arrived at the land of our fathers, in improved health, and have found that the Lord has been better to us than all our fears.

You will naturally be anxious to know in what circumstances I left the brethren, and the people of my charge; and it is with devout gratitude to the Father of mercies I inform you, that it is long since the spiritual state of the people, among whom I labored, was so encouraging as when I left. The Lord has put his hand a second time to the cause, and has revived his work in the midst of the years. We received, with much encouragement, the assurance of your affectionate sympathy with us in the trials to which our churches were exposed, from the improper conduct of some, once numbered among their members, from the occurrence of war, and the shameful importation of ardent spirits. But it will be gratifying to you to know, that when the irregularities produced by these causes, especially by the latter, were greatest, the mass of the people were in sobriety and peace, and a large majority of the members of the churches, with perhaps only one exception, remained steadfast in the faith, and order, and purity of the gospel.

At my own station, Papaoa, in the close of the summer of 1835, several, among those who seemed neither to fear God nor regard man, came forward, expressing repentance toward God, and faith in our Lord Jesus Christ. These persons belonged to two different classes. Some were among those

who had never made more than a nominal profession of Christianity, by abandoning idolatry, and joining in public christian worship, and other outward observances. They had never given evidence of personal concern on the subject of religion; but had rather, without much consideration, followed the stream when the nation, as such, adopted the christian faith; they had never been baptised. Others were among those who had been baptised in their infancy, as children of church members, but had never been convinced of sin, or of their need of a Redeemer to save them from the wrath to come. Both these classes, about the time above referred to, appeared under deep conviction of the necessity of personal attention to the state of their souls; and were exceedingly importunate to be numbered with the people of the Lord. They were not, however, importunate in any rude or vain-confident manner, but wished to pursue any course that might be deemed most conducive to the attainment of the object of their desire. To these two classes of persons a third might be added, which seemed under deep religious impressions, viz., those who, though they had been admitted to the church, had, on account of improper conduct, been separated from its fellowship. Many persons of this description applied to me with all the importunity of men in good earnest to obtain that salvation which is in Christ Jesus with eternal glory. At first they used to come in small parties, two, four, or six at a time. At our quarterly meeting at Papeite, which took place in December, 1835, the brethren inquired into the truth of the reports which they had heard on this subject, and being answered in the affirmative, we rejoiced together on account of what the Lord appeared to be doing in behalf of the poor people—we thanked God and took courage. But when, after the meeting, we returned to our respective stations, the number of those persons who professed to be seeking salvation by the blood of Christ increased greatly, and they came in companies of ten, twenty, and thirty at a time, asking the way to Zion with their faces thitherward. These would give me no rest, but pressed me with importunity at all times in the day, morning, noon, and night; and often, after I had been spending a considerable time with them, instructing, exhorting, and examining them preparatory to baptism and communion with the church, they would still follow me home, as if unwilling to attend to any other subject. I held the meetings with these inquirers in the chapel, and many of the members of the church were accustomed to attend. On these occasions, the latter could not refrain from the expression of their surprise at the great work which God was doing among them. These people, they said, were many of them wild men and women from the mountains, and had only now become tame and tractable, and behold they

are seeking salvation through the blood of the Lamb! On these occasions it often gave me unspeakable pleasure to see many of the poor old members of the church creep along the beach with tottering steps, and leaning on a staff, as they approached the chapel to which they came, that they might be present to hear the instruction given to those over whom they had often wept, and prayed in secret and in public, who were now turning to the Lord. On inquiring of them what was their reason for coming, as the instructions given were generally a repetition of what had been formerly given to themselves, they said that God had answered their prayers, by fulfilling that passage of Scripture which I had formerly preached from, "Compel them to come in, that my house may be filled." God was now filling his house with these poor outcasts, who were not a people, but are now the people of God. "And now we entreat you to persevere in exhorting and warning them to flee from the wrath to come. Tell them, as you are telling them, to stand aside, every one of them who are on the Lord's side, by tens, by twenties, and by hundreds, and let them seek with earnestness and sincerity, that they may be enrolled among the people of God. Tell them not to spend either their time or their labor for that which is not bread, or to give to the things of time that attention which is only due to the things of eternity. Do not keep them too long out of the church; you will find them more intelligent than in former years, when you were instructing us and receiving us into the church. They can read and write too, and understand the different catechisms very well. These they learned long ago, but being deceived by the devil they have neglected their books; now they apply to you to be instructed and received into the church, and we hope you will not delay their admittance too long."

Previous to this period, the minds of several of the brethren, including myself, were very powerfully impressed with the vastness and importance of the things of eternity. I never felt satisfied in leaving the chapel, unless fully convinced that I had, in dependence on the Divine blessing, used my utmost endeavors to persuade men to fly from impending vengeance. I did not feel satisfied unless I had made them feel my words as well as hear them. Others of the missionaries have expressed themselves in similar language, and have spoken of the impressive urgency and importunity which the Lord had enabled them to use with their people. Thus we were enabled to reprove, rebuke, exhort, with all long suffering and doctrine; willing to bear all things, to endure all things for the elect's sake, that they might obtain the salvation, which is in Christ Jesus, with eternal glory.

About a fortnight before I left the island her majesty Pomare and her husband, and

her mother, and a number of her attendants, came and requested to be admitted into the fellowship of the church. After due examination they were received among us, with the entire concurrence of the whole church, and united with us in partaking of the ordinance at the Lord's table on the following Sabbath.

Never had it been my privilege to admit, in so short a time, to the fellowship of the

church so many of whom I entertained such favorable hopes, for never were the prospects of my station more encouraging.

The churches at the various stations of the brethren, I believe, are on the increase, especially at Mr. Davie's station at Papara. Mr. Davies mentioned that a strong and extending attention to the great truths of salvation had taken place at his station, similar to that witnessed at my own.

American Board of Commissioners for Foreign Missions.

NOTICES FROM THE MISSIONS.

BEYROOT.—Mrs. Smith, wife of the Rev. Eli Smith, whose severe illness and voyage to Smyrna were mentioned last month, was removed by death, on the 31st of September. A more extended obituary notice will be given in a future number.

CREEKS.—Some of the chiefs of the Creek Indians residing on the Arkansas river, having made unfavorable representations to the Indian Agent in that quarter, respecting the missionaries laboring among them, and requested that they might be removed from their country. Orders to that effect were given by the agent on the 9th of September last, to all the missionaries, including those of the Baptist and Methodist denominations, and Rev. John Fleming, and Doct. R. L. Dodge, under the care of the Board. No misconduct is alleged against either of the missionaries of the Board.

EMBARKATION OF MISSIONARIES.

SOUTHERN INDIA.—A missionary meeting was held in Bowdoin-street Church, Boston, Sabbath evening, November 20th, when the following persons received their public instructions and designation as missionaries of the Board;—Rev. Henry Cherry, of New York city, and recently from the Auburn Theological Seminary, and Mrs. Cherry, of Norwich, Ct.; Rev. Edward Cope, New Lisbon, N. Y., and from the Auburn Theological Seminary, and Mrs. Cope, of Paris, N. Y.; Rev. Nathaniel M. Crane, of West Bloomfield, N. J., and also from the Auburn Seminary, and Mrs. Crane, of Pompey Hill, N. Y.; Rev. Clarendon F. Muzzy, of Athens, Pa., recently from the Andover Theological Seminary, and Mrs. Muzzy, of Wardsboro', Vt.; Rev. William Tracy, of Norwich, Ct., and recently from the Prince-

ton Theological Seminary, and Mrs. Tracy, of Philadelphia; Rev. F. D. W. Ward, of Rochester, N. Y., also from the Princeton Seminary, and Mrs. Ward, of New York city; and Doct. John Steele, of Auburn, N. Y., and Mrs. Steele, of Cummington, Ms.

Besides prayers and appropriate music, the instructions of the Prudential Committee were read by one of the Secretaries of the Board, and a fraternal address to the missionaries was delivered by the Rev. N. Adams, of Boston.

The company are destined to the Tamul people in Southern India, and will probably labor at Madura, or at new stations to be occupied in the vicinity of that city, where a mission, regarded as an extension of that in Ceylon, has been in operation since July, 1834. The families mentioned above, embarked at Boston, on board the ship *Saracen*, captain Thomson, for Madras, November 23d.

CHOCTAWS.—Mr. Peter Auten and wife, from Chili, and Mr. Jared Olmsted, from Homer, N. Y., and Mrs. Nancy W. Barnes, from Beverly, Mass., destined to the Choctaw mission on the Red River, west of Arkansas, where they are to be employed as teachers, embarked at New York for New Orleans, on board the ship *Richard Bourne*, December 12th. They were accompanied by a son of Rev. L. S. Williams of the Choctaw mission, who has spent the last five years in the State of New York.

SANDWICH ISLANDS.—On Sabbath evening, December 4th, the largest company of missionaries and assistants which has ever been sent forth by the Board at one time, received their instructions in Park-street meeting-house, consisting of the following persons, thirty-two in all—

Rev. Isaac Bliss and wife from Virgil, N. Y., where Mr. B. had been for a year or

two pastor of a church; Rev. Daniel T. Conde, of Charlton, N. Y., and his wife, of Jericho, Vt.; Rev. Mark Ives, of Goshen, and his wife, of North Guilford, Ct.; Rev. Thomas Lafon, M. D., from the state of Missouri, and his wife, from New Bedford, Mass.; Doct. Seth L. Andrews and wife, of Pittsford, N. Y.; Mr. Amos S. Cooke, of Fairfield, Con., and his wife, of Sunderland, Mass.; Mr. William S. Van Duzee, of Ogdensburg, N. Y., and his wife, of Southington, Con.; Mr. Edward Bailey and his wife, of Holden, Mass.; Mr. Abner Wilcox, of Harwinton, and his wife, of Norfolk, Con.; Mr. Horton O. Knapp and his wife, of North Greenwich, Con.; Mr. Charles McDonald and his wife, of New York city; Mr. Edwin Locke, of Fitzwilliam, and his wife, of Cornish, N. H.; Mr. Bethuel Munn, of Trumansburg, and his wife, of Skeneateles, N. Y.; Mr. Samuel N. Castle, of Cleaveland, Ohio, and his wife, of Plainfield, N. Y.; Mr. Edward Johnson, of Hollis, and his wife, of Warner, N. H.; and Misses Marcia M. Smith and Lucia G. Smith, of Clinton, N. Y.

Most of this company, excepting the ordained missionaries and the physician, proceed to the island with the expectation of being employed in teaching and superintending schools.

The public services consisted of prayers by Rev. Mr. Fitch, of Boston, and Rev. Mr. Jenks, of Amherst, N. H., the Instructions of the Prudential Committee by Mr. Anderson, one of the Secretaries of the Board, a fraternal address to the missionaries by Rev. Mr. Bird, recently returned from the mission in Syria, and appropriate music. On the 13th the company assembled on board the barque Mary Frazier, commanded by captain Sumner, when, after singing a hymn, they were commended to the care of the Head of the Church, during their voyage and their future course of labor, in a prayer offered by the Rev. Dr. Jenks, of Boston. Owing to the state of the weather, the vessel did not sail till ten o'clock on the morning of the 14th. No pains were spared on the part of the owners and captain to provide the best accommodations, and to render the voyage in all respects comfortable and pleasant, for so large a company.

Donations,

FROM NOVEMBER 11TH, TO DECEMBER 10TH, INCLUSIVE.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York city, Tr.	222 70
<i>Central Board of Foreign Missions,</i>	
J. Gray, Richmond, Va. Tr. (Of which fr. a member of Augusta chh. 30.)	1,280 00
<i>Brookfield Asso. Ms. Aux. So. A. Newell, Tr.</i>	
Barre, Evang. so.	66 90
Brimfield, Chh. 80,65; la. 84,06;	
mon. con. 35,50;	200 21
Charlton, Evang. so.	8 87
East Ware, Gent. and la. 260,90;	
mon. con. 92; to constitute Rev.	
CYRUS YALE, JOSEPH CUM-	
MINGS, LUTHER BROWN, and	
THOMAS THWING Hon. Mem.	352 90
Hardwick, Gent. 52,90; la. 75,21;	
mon. con. 16,34;	144 45
New Braintree, Gent. 91,35; la.	
77,57; mon. con. 19,58;	188 50
North Brookfield, Gent. 180,66;	
la. 121,14; mon. con. 48,25;	350 05
Oakham, Gent. 37,23; la. 50;	
mon. con. 29,50; young la. 15,16;	
infant class, 1,58;	133 47
Southbridge, Cong. so. (of which to constitute Rev. EENEZER CARPENTER an Hon. Mem. 50.)	84 26
South Brookfield, Gent. 33,46; la.	
30,75; mon. con. 20,66;	84 87
Spencer, Gent. 45,55; la. 66,14;	
mon. con. 13;	124 69
Sturbridge, Gent. 84,02; la. 76,40;	
mon. con. 48,26;	208 68
Warren, Gent. 92,47; la. 46,29;	
mon. con. 9,91;	148 67
West Brookfield, Gent. 120; la.	
94,16; mon. con. 65,24; male	
juv. co. 6,50; fem. do. 8,10;	300 00
West Ware, Gent. 40,68; la. 30,15;	70 83
	2,467 35
Ded. expenses paid by aux. so.	
31,50; c. note, 2;	33 50-2,433 85
<i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i>	
Burlington, La.	26 00
Essex, Mon. con.	4 81
Underhill,	15 12-45 93
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Bellville, La.	36 00
Byfield, A young man, av. of labor,	8 00
Newburyport, Coll. in 1st presb.	
chh. 107; mon. con. in Dr.	
Dana's chh. 47,41;	154 41-192 41
<i>Essex co. N. J. Aux. So. T. Frelinghuysen, Tr.</i>	
Elizabethtown, Fem. united miss.	
so. in 1st and 2d chhs. for David	
Magie and Nicholas Murray in	
Ceylon,	40 00
Newark, Mon. con. in 3d presb.	
chh. 16,63; asso. in 2d presb.	
chh. (of which fr. T. Freling-	
huysen, to constitute Rev.	
GEORGE B. WHITING an Hon.	
Mem. 50;) 539,29; a friend, 6,50;	582 42-622 42
<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Bridgeport, 1st so. Gent. 35,12; la.	
31,09; mon. con. 37,55;	103 76
Brookfield, Char. so. 13; Dorcas	
asso. 5,53;	18 53
Danbury, Gent. and la. 185,44;	
mon. con. 71,61;	257 05
Huntington, Gent. 69; la. 63,63;	
mon. con. 34,39; la. glean. so. 20;	187 02
Monroe, Gent. 9,35; la. 22,98;	32 23
New Fairfield, Miss. so.	25 00
Newtown, La. 9,25; mon. con.	
8,08; coll. 8,52;	25 85
Reading, Gent. 21,98; la. 23,86;	45 84
Stratford, Gent. 25; la. 57,44;	
mon. con. 50;	132 44-327 79

Franklin co. Vt. Aux. so. C. F. Safford, Tr.	
Cambridge, Cong. chh. and so.	6 52
Fairfax, La.	3 12
Georgia, La. 15,23; P. B. 8,50;	
R. B. 5;	28 73
Sheldon, Rev. P. Kingsbury,	2 00
Swanton, Benev. so. 18,37; mater.	
asso. for Ark. miss. 4,25;	22 62
St. Albans, Cong. chh. and so.	125 06—188 05
Genesee and vic. N. Y. By C. A. Cook, Agent,	
Beuton, Presb. chh.	40 00
East Ridge, Sodus, Presb. chh.	9 17
Graveland, Gent. 20,81; la. 10,63;	
mon. con. 12,36;	43 82
Livonia, Presb. chh.	14 00
Romulus, Presb. chh. 53; mon.	
con. 115,50; special effort, 110;	278 50
Wayne, Av. of self denial and	
thank off.	10 00
West Bloomfield, 10; mon. con.	
in cong. chh. 28; coll. 17; Rev.	
J. S. and Mrs. S. 10;	55 00—450 49
Grafton co. N. H. Aux. So. W. Green, Tr.	
Bristol, Mrs. M. E.	50
Campton, Mon. con. 24,35; a chh.	
mem. to constitute Rev. BEN-	
JAMIN P. STONE an Hon. Mem.	
50;	74 35
Dorchester, Gent and la.	3 75—78 60
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Big Hollow, L. Hays,	5 00
Cairo, Mon. con.	16 00
Catskill, H. Whittlesey, for ed.	
of a boy in Persia, 20; R. S. 3;	23 00
Greenville, A. Wakeley,	5 00
Hunter, Mon. con. in presb. chh.	20 00
Lexington, Rev. A. L. Chapin,	
10; presb. cong. 4,50;	14 50
Windham, C. Camp,	10 00—93 50
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Canton, Gent. 36,70; mon. con.	
4,19; T. Case, 10;	50 89
East Windsor, Wapping, Mon. con.	5 87
Enfield, Mon. con. 2,92; E. Par-	
sons, 10;	12 92
Granby, Gent. 8,65; a friend, 1,28;	9 93
East, A friend,	50 00
Hartford, 1st so. Mon. con. 39,55;	
gent. 30; la. 16;	85 55
N. so. Gent.	816 00
West, La.	26 62
Hartland West, La.	19 56
Marlboro', Gent. 6,75; la. 13,60;	20 35
Simsbury, Chh. and so. 28,83; B.	
D. McL. 2;	30 83
Suffield, Mon. con.	10 00
Windsor, Gent.	34 50-1,173 02
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.	
Antrim, Gent.	16 25
Bedford, La.	22 35—38 60
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
(Of which fr. Bridgewater, Coll. 26,91;	
Litchfield, Dona. 10; New Hartford, S.	
so. Coll. 42; Plymouth, 1; sab. sch. miss.	
so. for Rev. F. Parker, Canton, 20,36;	
Sharon, Ellsworth so. Coll. 21,65; South	
Britain, Mon. con. 8,89; coll. 87,19;)	550 00
Middlesex North and vic. Ms. Char. so.	
J. S. Adams, Tr.	
Asso. viz. Ashby, 29,43; Boxboro',	
- 9,50; Dunstable, 66,24; Fitch-	
burg, 221,51; Groton, 44,65;	
Harvard, 90,38; Leominster,	
19,28; Pepperell, 163,94; Shir-	
ley, 5; Sterling, 30,75; Town-	
send, 37,89; (of which to con-	
stitute Rev. JOHN S. DAVEN-	
PORT, of Bolton, an Hon. Mem.)	718 57
Ded. expenses paid by aux. so.	3 90—714 67
Monroe co. N. Y. Aux. So. E. Ely, Tr.	
Adams's Basin, Presb. chh.	34 00
Bergen, 1st. cong. chh.	57 45
Bethany Centre, Presb. chh.	12 00
Brighton, La. benev. so.	20 00
East Bethany, Presb. chh.	15 00
Henrietta, Cong. chh. and cong.	130 00
Mendon, 1st presb. chh.	39 75
Moscow, Presb. chh.	11 62
North Bergen, I. Guthrie,	90 00

Ogden, Presb. chh. and cong. (of	
which to constitute Rev. C. P.	
WING an Hon. Mem. 50;)	145 00
Pennfield, Presb. chh.	27 04
Pittsford, Presb. chh. (of which	
to constitute SETN L. AN-	
DREWS an Hon. Mem. 100;)	122 48
Richmond, Presb. chh. and cong.	
(of which to constitute Mrs.	
SOPHIA BILLINGTON an Hon.	
Mem. 100;)	200; T. Williams,
to constitute Rev. LINUS W.	
BILLINGTON an Hon. Mem. 50;	250 00
Riga, Cong. chh.	12 00
Rochester, 1st presb. chh. (of	
which to constitute LEVI	
WARD, Jr. and MOSES CHAPIN	
Hon. Mem. 200;)	306,25; 3d
presb. chh. (of which to consti-	
tute Rev. WILLIAM MACK an	
Hon. Mem. 50;)	170; Brick chh.
(of which to constitute Rev.	
D. N. MERRITT, HARRY PRATT,	
and O. HASTINGS Hon. Mem.	
250;)	266,21; sab. sch. for John
H. Thompson in Ceylon, 20; C.	
M. Lee, to constitute CHARLES	
G. LEE an Hon. Mem. 100;	862 46
Sweden, Fem. benev. so.	15 00
Warsaw, Presb. chh. and cong.	
95; A. Woodruff, 10;	105 00
West Mendon, Presb. chh.	75 00-1,253 81
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.	
Center chh. and cong. 318,04; mon. con.	
in 1st and united so. 50,73; do. in Yale	
College, 8,68; do. in 3d chh. 18,46; ann.	
pay. of Misses Ralston, Christie and	
Hickok, for Grove Hall school in Cey-	
lon, 30;	425 91
New Haven co. West, Ct. Aux. So. W. Stebbins, Tr.	
A child,	20
Bethany, Gent. 31,33; la. 13,02;	44 35
Derby, Gent. and la. 107,82; mon.	
con. 42,18;	150 00
Hamden, E. Plains, Gent. 12,17;	
la. 12;	24 17
Mount Carmel, Gent. 24,03; la.	
23,90; mon. con. 17,58;	65 51
Humphreysville, Gent. 17,80; la.	
17,93;	35
Middlebury, Benev. so.	43
Millford, 1st so. Gent. 61,36; la.	
48,40; la. sewing so. for	
schools in Ceylon, 35; sab.	
sch. for do. 30; chh. 50;	224 76
2d so. Gent. 27; la. 25; united	
mon. con. in 1st and 2d so.	
21,17;	73 17
North Millford, Gent. 25,61; la.	
21,04; a friend, 13;	59 65
Oxford, Chh.	33 12
Prospect, Gent. 12; la. 14,42;	26 42
Waterbury, Gent. 33,25; la. 46,11;	
mon. con. 11,12;	90 48
Salem Bridge, Chh. and so.	
28,44; mon. con. 17,25; fem.	
char. so. 20; juv. sew. so. 5;	70 69
West Haven, Gent.	45 00
Westville, A friend,	5 00
Wolcott, Gent. 10,85; la. 13,73;	24 58
Woodbridge, Gent. 12; la. 34,05;	46 05-1,061 91
New York City and Brooklyn, Aux. So.	
W. W. Chester, Tr. (Of which from J.	
Nitchie, to constitute Rev. HENRY	
WHITE an Hon. Mem. 50; fr. A. Ed-	
wards, to constitute WILLIAM ED-	
WARDS, Mrs. REBECCA T. EDWARDS,	
ALFRED EDWARDS, Mrs. SOPHIA M. L.	
EDWARDS, and Mrs. SOPHIA N. LEWIS	
Hon. Mem. 500; Mrs. I. Sayre, for Isaac	
Sayre in Ceylon, 20; Mrs. S. Cobb, 2d	
pay. for Margaret Nitchie in Ceylon,	
33,50;)	2,632 15
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
Milton, La. sew. circle,	22 04
Oneida co. N. Y. Aux. So. A. Thomas, Tr.	
Adams, 35; mon. con. 10,60;	45 60
Bellville,	9 37

<i>Derby, Vt. Mon. con.</i>	10 00	<i>Parramus, N. J. Rev. WILHELMUS ELTING,</i>	
<i>Dorchester, Ms. Inf. sch. in Mr. Sanford's</i>		<i>which constitutes him an Hon. Mem.</i>	50 00
<i>par. for tracts for Madras.</i>	1 83	<i>Paterson, N. J. Mon. con. in 1st cong. chh.</i>	60 00
<i>Dudley, Ms. Gent. asso. 21,45; la. asso. 17,28;</i>	38 73	<i>Perry, N. Y. 1st presb. chh.</i>	126 11
<i>Durham, Ct. La. benev. so. for Sandw. Isl.</i>		<i>Peteraham, Ms. Fem. benev. so.</i>	4 00
<i>miss. 10; chil. of sab. sch. for chil. at</i>		<i>Philadelphia, Pa. 1st presb. chh. 383; mon.</i>	
<i>Sandw. Isl. 4,32;</i>	14 92	<i>con. in do. 500; gent. of do. 147; a lady of</i>	
<i>Durham, N. Y. Fem. cent. so.</i>	33 00	<i>do. 10; la. of do. 10; juv. miss. so. in do.</i>	
<i>Dutchess to N. Y., N. Holbrook,</i>	12 00	<i>for ed. of four hon. chil. under the care of</i>	
<i>Erie, Pa. T. J. Kellogg,</i>	5 00	<i>Rev. J. R. Eckard, 60; Phil. so. for fem.</i>	
<i>Farmington, Ct. A friend to miss.</i>	50 00	<i>schools in Bombay, 250; chh. in Arch</i>	
<i>Fitchburg, Ms. J. Farwell,</i>	20 00	<i>above 10th st. 27,72; youth's miss. so. of</i>	
<i>Fort Gibson, Ark. Soldiers of 7th U. S. In-</i>		<i>11th presb. chh. for support of Jesse, a</i>	
<i>fantry,</i>	4 50	<i>Cherokee teacher, 30; mon. con. in West</i>	
<i>Galasburgh, Ill. Mon. con.</i>	5 00	<i>presb. chh. 5,25; by G. W. McClelland,</i>	
<i>Gibson, Pa. Presb. chh.</i>	8 50	<i>42,77; A. Henry, 14; Mrs. J. S. Henry, 50;</i>	
<i>Glenns Falls, N. Y. Presb. chh.</i>	20 00	<i>a lady, for George Read in Ceylon, 20; J.</i>	
<i>Grafton, Ms. Sab. school in Rev. Mr.</i>		<i>Corning, 25;</i>	1,574 74
<i>Wild's chh.</i>	5 00	<i>Pittsfield, Vt. Cong. chh. mon. con.</i>	3 00
<i>Greenland, N. H. Miss N. Weeks,</i>	30 00	<i>Pittsford, N. Y. Sab. sch. for chil. at</i>	
<i>Greenwich, Ct. Mon. con. in 2d cong. chh.</i>		<i>Sandw. Isl.</i>	17 00
<i>45,35; coll. 134;</i>	179 35	<i>Plainfield, N. Y. LEVI TENNY, which con-</i>	
<i>Hadley Upper Mills, Ms. Fem. for miss. so.</i>	31 00	<i>stitutes him an Hon. Mem.</i>	100 00
<i>Hanover Plain, N. H. La. benev. asso. for</i>		<i>Plainfield, N. J. Presb. chh.</i>	115 00
<i>Miss Tilden, Syria,</i>	28 00	<i>Plattsburgh, N. Y. Mon. con. in presb. chh.</i>	16 00
<i>Hardwick, Vt. Gent. and la. asso. (of which</i>		<i>Pompey, N. Y. Mrs. J. H. av. of beads,</i>	3 52
<i>to constitute Rev. CHESTER WRIGHT an</i>		<i>Princeton, N. J. Fem. miss. so. for two sch.</i>	
<i>Hon. Mem. 50;)</i>	192 00	<i>in Ceylon, 60; mon. con. in Theol. Sem. 50;</i>	110 00
<i>Hiasdale, N. H. Cong. chh. and so.</i>	22 02	<i>Pulteneyville, N. Y. 1st presb. chh.</i>	27 08
<i>Hopkinton, Ms. La. miss. so.</i>	27 00	<i>Red Clay, Ten. A. Kitchel,</i>	1 50
<i>Hudson, N. Y. Mon. con. in presb. chh. 15;</i>		<i>Rochester, N. Y. A. Champion,</i>	1,000 00
<i>la. miss. asso. in 1st presb. chh. 84;</i>	99 00	<i>Royal Oak, M. T. Mon. con.</i>	5 00
<i>Jamestown, N. Y. Mon. con. in cong. chh.</i>	90 00	<i>Royalton, Vt. J. Francis,</i>	35 00
<i>Jay, N. Y. Cong. chh.</i>	10 40	<i>Roxbury, Ms. Mon. con. in Eliot so.</i>	53 79
<i>Jericho, Vt. Gent. asso. to constitute Rev.</i>		<i>Rutledge, N. Y. Chh.</i>	4 00
<i>ELIAS W. KELLOGG an Hon. Mem.</i>	50 00	<i>Sag Harbor, N. Y. 1st presb. chh.</i>	70 00
<i>Jonesboro', E. T. Mrs. and Miss Tates, 10;</i>		<i>Savannah, Ga. Mrs. M. C. McQueen,</i>	25 00
<i>fem. for miss. so. 80;</i>	90 00	<i>Scituate, Ms. Miss R. Ford,</i>	5 00
<i>Keane, N. H. By G. Wilson,</i>	5 00	<i>Shrewsbury, N. J. Dona. fr. indiv. prev.</i>	
<i>Knox, N. Y. Presb. chh.</i>	5 00	<i>ackn. constitute Rev. JAMES W.</i>	
<i>Lancaster, N. Y. Chh. to constitute Rev.</i>		<i>WOODWARD an Hon. Mem.</i>	
<i>ISAAC OAKS an Hon. Mem.</i>	59 00	<i>Somerville, N. J. Mrs. J. Vroom, for R.</i>	
<i>Lawrenceville, N. Y. Mon. con. in 1st</i>		<i>Veghte in Ceylon,</i>	12 00
<i>presb. chh.</i>	32 12	<i>Southampton, N. Y. Presb. chh. (of which</i>	
<i>Lebanon, N. H. Mon. con.</i>	32 00	<i>for Greece, 5;)</i>	29 50
<i>Lerrain, N. Y. 1st cong. chh.</i>	44 00	<i>South Dedham, Ms. Indiv. and mon. con.</i>	6 30
<i>Lorain, N. Y. Mon. con. in presb. chh.</i>	10 00	<i>South Middletown, N. Y. Mon. con. in</i>	
<i>Malden, N. Y. Mon. con. in presb. chh.</i>	16 79	<i>presb. chh.</i>	12 75
<i>Marblehead, Ms. Mon. con. in cong. so.</i>	20 00	<i>South Reading, Ms. Fem. cent. so. for chil.</i>	
<i>Maria, N. Y. Cong. chh.</i>	15 00	<i>at the West,</i>	
<i>Marion, N. Y. Frederick's dying gift, by his</i>		<i>Sparta, Ga. G. Kellogg,</i>	
<i>mother, Mrs. S. D.</i>	60	<i>Spencer, N. Y. Cong. chh.</i>	
<i>Mattawan, N. Y. Mon. con. 10,41; indiv.</i>	102 60	<i>Spencertown, N. Y., T. Niles, 10; W. Niles,</i>	
<i>92,19;</i>		<i>5; S. Gott, 3; coll. 3;</i>	
<i>Montgomery Village, N. Y. Mon. con.</i>	28 75	<i>Springfield, Vt. Mon. con. in cong. chh.</i>	
<i>presb. chh.</i>	60 00	<i>and so.</i>	
<i>Montreal, L. C. Mon. con. in Amer. presb. so.</i>	14 00	<i>St. Andrews, L. C. Mon. con. in presb. chh.</i>	
<i>Montrose, Pa. Mon. con. in presb. chh.</i>	77 03	<i>28,79; la. for the Jews, 10;</i>	38 79
<i>Moravia, N. Y. Cong. chh.</i>	25 00	<i>Stanstead, L. C. Mon. con. in cong. chh. 22;</i>	
<i>Morristown, N. J. Juv. asso.</i>	15 71	<i>W. Ritchie, 12;</i>	34 00
<i>Mount Pleasant, Pa. Mon. con. in presb. chh.</i>	10 00	<i>Stillwater, N. Y. Mon. con. in presb. chh.</i>	20 00
<i>Mount Vernon, N. Y. Mon. con. in presb. chh.</i>	37 00	<i>Swanton, Vt. Miss R. 2; chil. of sab. sch. 1,22;</i>	3 22
<i>Mount Zion and Bethel chhs. E. T.</i>	12 00	<i>Sullivan co. N. Y. Indiv.</i>	3 00
<i>Yankin, M. T. Presb. cong.</i>		<i>Syracuse, N. Y. Presb. chh.</i>	168 71
<i>Newark, N. J. Youth's miss. so. in 3d presb.</i>		<i>Taneytown, Md. Sab. sch. teachers of presb.</i>	
<i>chh. to constitute Rev. SELAH B. TREAT</i>		<i>chh.</i>	10 00
<i>an Hon. Mem. 50; mon. con. in 1st presb.</i>	554 00	<i>Tecumseh, M. T. 1st presb. chh.</i>	23 25
<i>chh. 150; fem. miss. so. in do. 354;</i>	25 00	<i>Tennessee, Mrs. Chapman,</i>	20 00
<i>Newark Valley, N. Y., J. Taylor,</i>		<i>Tisbury, Ms. D. Cottle,</i>	3 00
<i>New Bedford, Ms. Mater. asso. in N.</i>	15 00	<i>Trenton, N. J. Sab. sch. in presb. chh. for</i>	
<i>cong. chh.</i>	15 00	<i>James F. and Susannah Armstrong in</i>	
<i>New Jersey, E. Stiles,</i>	20 00	<i>Ceylon,</i>	40 00
<i>New Lebanon, N. Y., R. Woodworth, a rev.</i>		<i>Troy, N. Y. 3d presb. chh. to constitute Rev.</i>	
<i>pensioner,</i>	50 00	<i>SAMUEL H. MERRILL an Hon. Mem. 50;</i>	
<i>New London, Ct. M. B. Osborn, to constitute</i>	22 69	<i>2d presb. chh. (of which to constitute</i>	
<i>Rev. I. PILLSBURY an Hon. Mem.</i>	18 00	<i>MICAH JONES LYMAN an Hon. Mem.</i>	
<i>Newton, E. par. Ms. Mon. con.</i>	605 38	<i>100; 400;</i>	450 00
<i>New Windsor, N. Y. Mon. con. in presb. chh.</i>	10 00	<i>Underhill, Vt. Ladies,</i>	11 52
<i>New York City, Young men's for. miss. so.</i>	48 78	<i>Walden, Vt. La. asso.</i>	13 76
<i>North Adams, N. Y. Fem. asso.</i>	50 00	<i>Walten, N. Y. 1st presb. chh.</i>	30 00
<i>North Bridgewater, Ms. S. Packard, 10; mon.</i>	1 25	<i>Wardsboro', Vt. Inf. sch. 75c. an indiv. 25c.</i>	
<i>con. 28,78; a friend, 10;</i>	32 60	<i>for S. India,</i>	1 00
<i>North Carolina, Rev. T. P. Hunt,</i>	13 00	<i>Watertown, N. Y. Mon. con. in 1st presb.</i>	
<i>North Markfield, Ms. E. G. Howe,</i>		<i>chh. 25; widow's mite, 75c.</i>	25 75
<i>Norwich, Ct. Mater. asso. for inf. sch. in</i>		<i>West Boylston, Ms. La. read. so.</i>	10 00
<i>Ceylon,</i>		<i>Westford, N. Y. Mon. con. in cong. chh.</i>	15 00
<i>Ogdensburg, N. Y. Chil. of mater. asso.</i>		<i>Westminster West, Vt. A friend,</i>	8 00
<i>for ed. of child at Sandw. Isl.</i>		<i>West Point, N. Y. Mrs. S. B. Ford,</i>	2 00

Weymouth, N. par. Ms. Coll.	80 00
Whitlock, Ark. Chh.	5 75
Wilkesbarre, Pa. Mon. con. in presb. chh.	30 00
Wilmington, Vt. Mon. con. in cong. chh. 2,71; J. F. 1,29;	4 00
Winchester, W. Ten. Mon. con. (which and prev. dona. constitute Rev. SAMUEL M. COWAN of Fayetteville an Hon. Mem.)	24 00
Windham, Vt. Miss M. W. Upham, dec'd (of which to constitute Rev. SELAN R. ARMS an Hon. Mem. 50;)	110 00
Windsor, Vt. THOMAS EMERSON, which constitutes him an Hon. Mem.	100 00
Unknown, For schools in W. Africa,	5 00

LEGACIES.

Erie, Pa. Mrs. Elizabeth Colt, by E. Marvin and T. H. Still, Ex'rs	487 50
Fitzwilliam, N. H. Hezekiah Stone, by P. Handerson,	267 14
Jamaica, Vt. Solomon Goodell, (\$1,179.54 rec'd prev.) by D. Kellogg,	50 00

Amount of donations and legacies acknowledged in the preceding lists, \$30,107 68. Total of donations and legacies from August 1st, to Dec. 10th, \$92,523 94.

DONATIONS IN CLOTHING, &c.

Alstead, W. par. N. H., A box, fr. la. sew. circle,	30 00
Boston, Ms. Books, fr. E. Robinson,	100 00
Braintree, Ms. Clothing, fr. la. char. so.	22 43
Brimsfield, Ms. A box, fr. la. benev. asso.	40 00
Brookfield, Ct. A bundle, fr. Dorcas asso.	24 30
Camandaigua, N. Y., A box, fr. ladies, for Mr. Bingham, Sandw. Isl.	
Castile, N. Y., A box, fr. fem. miss. so. for Choc. miss.	
Catskill, N. Y. Paper, 8 reams, fr. A. Austin,	28 00
Charlton, N. Y., A box, fr. indiv. for Mr. and Mrs. Conde,	60 00
Chester, N. Y., A barrel, fr. ladies.	
Clinton, N. Y. Three barrels, for Sandw. Isl.	
Concord, N. H., A box, fr. mater. asso. for Mr. Whitney and Mr. Baldwin, Sandw. Isl.	
Cromwell, Ct. A box, fr. ladies, for Mr. Sandw. Isl.	50 00
Doyle, N. Y. Two quilts, fr. juv. miss. so.	
Doyle, N. Y., A box, fr. la. sew. so. of New Lisbon, for Sandw. Isl.	24 00
Durham, Ms. A box, fr. la. of union chh. for Mr. Clark, Sandw. Isl.	60 00
Ipswich, Ms. A box, fr. fem. miss. so. in Mr. Fitz's par. for Mr. Smith, Oahu,	40 00
Kirtland, O. Filled cloth, fr. D. Holbrook,	50 00
Leonia, N. Y., A box, fr. young la. sew. so.	21 00
Ladlowville, N. Y., A box, fr. la. of presb. chh. for Mr. Crane,	55 00
Mansfield, O. Clothing, fr. juv. miss. so. for Sandw. Isl. miss.	
Martinsburg, N. Y., A box, fr. ladies, for Mackinaw,	28 60
Mobile, Ala. A box, for Mr. Forbes, Sandw. Islands.	
Moultonboro', N. H., A box, fr. females in cong. so. for Mr. Emerson, Oahu.	
New Haven, Ct. (via.) A barrel, for Mr. Baldwin, Sandw. Isl.; a bundle, for Mr. Parker, do.	
New York City, A box, fr. J. N. Williams, for Mr. Hall, Sandw. Isl.; a box, by Mrs. C. W. H. for Mr. Dimond, do. 50; a box, fr. J. W. Farr, for do.; (via N. Y.) a box, for Mr. Smith; a box books, for Mr. Alexander and Mr. Armstrong; a box, for Mr. Bingham; a box, for Mr. Bishop; a box, for Mr. Parker, Sandw. Islands; a box, for Mr. Alder, Smyrna.	
Petersham, Ms. A box, fr. fem. benev. so.	24 00
Pompey, N. Y., A box, etc. fr. la. so. for Mrs. Crane,	150 00
Portage, N. Y., A bedquilt, fr. fem. miss. so.	
Rome Village and Wright's Settlement, N. Y., A barrel, for Mackinaw,	50 00

Skaneateles, N. Y., A box, fr. ladies, rec'd by Mrs. Munn,	54 70
Springfield, Ms. A barrel, fr. la. miss. so. for Sandw. Isl. miss.; a box, fr. a friend, for Mr. Armstrong, do.	
St. Albans, Vt. A box, fr. la. asso. for Dwight,	85 00
Swanton, Vt. A box,	38 47
Swansey, N. H., A box, fr. la. work. so. for miss. to South India.	
Syracuse, N. Y., A box, fr. la. of presb. chh. for Mr. Crane,	43 00
Underhill, Vt. A keg, fr. 1st chh.	
Utica, N. Y., A box, fr. ladies, for Choc. miss.	100 00
Folsen, N. Y., A box, fr. fem. benev. so.	24 16
Warren, N. Y., A box, fr. fem. benev. so.	50 48
West Bloomfield, N. J., A box, fr. ladies of presb. chh. for Mr. Crane,	130 00
West Farmington, O. Clothing, fr. ladies,	11 75
Weymouth, N. par. Ms. A box, fr. fem. char. so.	50 00
Unknown, A box, rec'd via Utica.	

It would be well to mark on boxes sent to the Missionary Rooms, the names of the places from which they are sent. Many boxes are received, without any information of the sources from which they come.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Richmond, Coll. in 1st presb. chh. (of which to constitute Rev. A. L. HOLLIDAY an Hon. Mem. 50;) 179.26; Mr. Hood, 10; Mrs. V. S. S. F. A. 3.20; Mrs. K. 2; child of P. 1.50; Dr. McL. 50c. Bethesda, Assn. Frederickburg, Mrs. Page, 5; Lexington, Chh. 147.47; young men's asso. for Scio, 46.75; Washington City, 1st chh. 42.92; 2d chh. 20; Cumberland co. Fem. work. so. for ed. of chil. at Scio, 46; Trin. chh. 132.08; Mrs. H. 2; Buffalo chh. for fem. child in Ceylon, 20; T. Brame, for China miss. 5; Powhatan chh. 52; Miss L. R. 10; Lunenburg, M. H. 5; Amelia, Miss A. 10; Mrs. H. 1; New Providence, Fem. asso. 16.25; two ladies, 10; Nottaway, B. C. J. 5; a friend, 5; Bladenburg chh. 5; Petersburg, At Synod, (of which fr. J. H. Cocke, 50; Rev. N. M. Atkins, 50; T. Atkinson, 50; Mr. J. J. Mingo, for Cape Palmas, 20; R. C. Page, 20; Mrs. M. B. Carter, 10;) 337.11; juv. so. 6.80; sub. 10; Lebanon chh. 8.10; Goochland, Mrs. L. H. 5; Albemarle, A friend, 30; Georgetown, D. C. Mon. con. for sch. in Scio, 24.21; Brownburg, Indiv. 11; Manchester, Two chil. 50c. Salisbury, P. M. asso. 3.50; Mrs. R. T. 2; fem. j. w. so. 1.25; S. Kost, 5; a cold woman, 50c. Thyatira chh. 2; Sugar Creek chh. 36.37; Long Creek chh. 7.70; Lincolnton chh. 15; New Hope and Goshen, 11.25; Beattie's Ford chh. 50c. Philadelphia chh. 6; Hillsboro', Mgn. con. 48; Leaksville chh. 9.50; Fayetteville, Synod, H. McNeal, 50; Rev. E. McNair, 45; Indiv. 108.37; frag. so. 20; mon. con. 4; Mrs. W. 4.70; D. B. McP. dec'd, 9.83; Bethel chh. N. C. 20; Greensboro' chh. 20; Rocky River, 40; Mallard Creek chh. 6.50; \$1,721 87